



THE CHRISTIAN CENTURY.

Volume XX.

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Number 19

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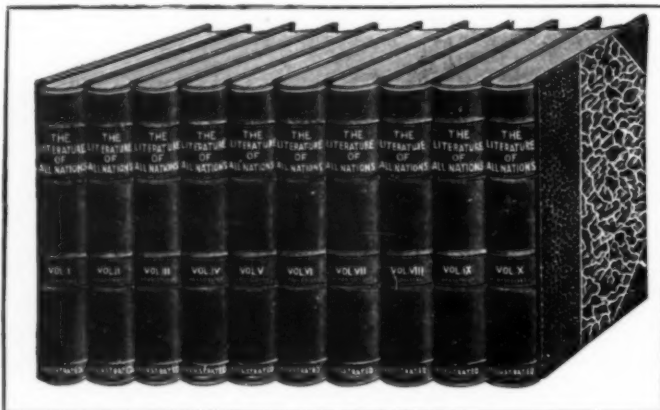
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The Christian Century

Volume XX.

Chicago, Ill., May 7, 1903.

Number 19

EDITORIAL

CHRISTIAN PROGRESS.

The old song, "Onward, Christian Soldiers," has an inspiring ring. Every Christian soldier must press onward, upward, Godward. Our talisman is not the past's "blood-rusted key," but the mind of Christ. The Disciples of Christ are making progress. We are growing numerically faster than any other religious body. We are organizing many new congregations and building fine new churches for the older congregations. But better still, we are growing in spirituality and liberality. The Central Christian Church in Cincinnati is a great object lesson to our entire brotherhood of both of these graces. *One thousand dollars for foreign missions.* That noble band is planning to duplicate this for home missions. Twelve living link churches since the first of the year. The president of our Foreign Society thrills us with the hope of reaching the two hundred thousand dollar mark this year for foreign missions. We are growing in giving. Our colleges are growing and the Christian Education Society is planning greater things for our educational development than ever before. Our faith in God grows stronger, our vision of duty grows larger and our joy in sacrifice grows deeper as our forces grow in numbers, spirituality and liberality.

As a great and growing brotherhood soon to number two million communicants giving two million dollars a year to missions, we are making progress, but we lay no claim to perfection. Indeed, the reactionary spirit of one of our journals, which a decade ago stood for progress, is an object lesson which stands over against the example of the Central Christian Church of Cincinnati warning us of our danger. If the court of appeal in our brotherhood is to become an irresponsible journal constantly appealing to prejudice rather than to the mind of Christ and the Word of God, the sectarian element among us will be a growing rather than a disappearing brotherhood. Such growth will be our shame. No journal can be a court of appeal for a free and enlightened Christian people growing in grace and in the knowledge of the Son of God. Ye shall know the truth and the truth shall make you free, said the Master. If the Disciples of Christ lose their leadership among the great evangelical forces pleading for Christian union in Christian service it will be largely due to the type of irresponsible journalism which delights more in ruining the reputation of a brother with whom it differs in opinions than in co-operation with all Christians against the world, the flesh and the devil.

But we have a deeper danger threatening to hinder our progress. For as fast as we are growing numerically and spiritually, more loyalty to our God-appointed mission would give us more growth. This deeper danger is expressed by Hosea in the phrase "like people, like priest." The phrase is usually misquoted

thus: "Like priest, like people." We have yellow journals in our large cities because there are people who delight in reading revolting murders, etc. And we have anti-missionary, anti-society and reactionary journals among us, because, unfortunately, we have people whose conscience for missions and whose sense of justice is not offended by journals which carry on campaigns of prejudice against societies and individuals under the guise of orthodoxy.

Such drawbacks can only be overcome by Christian progress. We must outgrow them. It has been well said that progress is the spiritual law of the Christian religion. The world to-day is not going to the devil, but is drifting toward God through the mighty uplifting influence of the cross of Christ. The most enthusiastic student of history fails to apprehend in its fullness the grandeur of the colossal movements of the all-conquering Son of God. By the power of his pierced hands he is rescuing the individual and transforming society. Let us be more faithful to him that we may grow faster. The duty of the hour demands large giving to *home missions*.

IS CHRISTIANITY LOSING GROUND?

A little over one hundred years ago the brilliant French skeptic, Voltaire, predicted that Christianity would cease to exist within one hundred years. As he died in 1778 much more than one hundred years has passed. Does any intelligent person believe that Christianity is losing ground? During the past century Christian forces more than doubled in numbers and quadrupled in wealth and influence. In other words Christianity grew more during the last one hundred years than in the eighteen hundred years preceding. The only thing that prevents the church from taking the world for Christ is its divided condition. The world waits for a United Christendom to convince it that God sent his divine Son into the world to redeem it from sin. But notwithstanding the waste of energy caused by division Christianity is gaining ground. The numerical growth of the church in foreign lands is gratifying but the growth of the influence of Christianity is even more gratifying. The various denominations in the United States alone spend fully thirty-six million dollars a year or one hundred thousand dollars a day erecting new church buildings. The Disciples of Christ are erecting new buildings in many localities. Christianity is in no danger of declining so long as she builds a new house of worship worth ten thousand dollars every working hour of the day. Let us give to home missions and organize a congregation in each locality where a majority of the people have not yet accepted the precious invitation of our Lord and another church building will soon be dedicated to his praise.

THE FIRST CHRISTIAN MISSIONARY.

We have been studying the life and labors of the great apostle Paul. Our readers must remember that Paul was the first foreign Christian missionary. He was also the greatest city missionary and was a great thinker. His writings have been read by millions of

men and women in every generation for nearly two thousand years. Through them the suffering Son of God shines forth in all his sympathy and strength. But Paul was more than a great thinker, he was also a great worker. His sublime faith in God made him the untiring city missionary of the first century. He planted churches in all the leading centers of culture in the Roman empire except Alexandria. Paul wanted to be a home missionary. His heart's desire was to save his own countrymen. Jesus, however, appeared unto him on the highway to Damascus to make him a foreign missionary. God wants the very best men for the foreign field. He calls hard working men to the city fold. He wants men who are willing to sacrifice and suffer for his name's sake. Paul himself said he was filling up the measure of the suffering of the Son of God. He fought a good fight, he finished his course, he kept the faith. This greatest thinker of early Christianity was also the greatest worker. The church needs more trained thinkers who are also untiring workers. We need men of the Pauline type in our great cities to-day.

THE VISITOR.

Probably the industry for which Dresden is best known is the making of fine china. Yet it is really not at Dresden, but at Meissen, twenty miles out, that the particular brand is made which makes the region famous. The works at Meissen are well worth a visit. They employ a very large force of workmen, many of whom are artists of fine ability. The popular pattern of china which is made there is called from its peculiar decoration the "onion pattern." The finer work is done wholly by hand and includes the construction of elaborate chandeliers, vases, statuettes and other designs, in which flowers play a leading part. The making of these clay flowers is a process of rare delicacy and skill, each leaf and petal being separately modeled and set in its place. The Meissen mark, which is known by all judges of china, is a sign of excellence probably unequalled in the world.

Meissen is also interesting as the seat of the Albrechtsburg, a castle once the home of the kings of Saxony and still their property. It stands on a high hill overlooking the town and the river and on its handsomely decorated walls are told in artistic colors the stories connected with its history. It was in a room in this castle that Böttger, the chemist, discovered the secret of the Meissen china, and for a time the entire plant was located in the castle. This old building is closely joined to the church, in which the members of the royal house of Saxony are buried.

A ramble around the old town is full of interest. The narrow streets meet at all conceivable angles and elevations. In the market place a varied assortment of vegetables was displayed by people in delightfully unconventional costumes. Mr. Muckley, who is as indefatigable as a kodak fiend as in his role of church extension secretary, astonished and alarmed these sober citizens by suddenly appearing on the scene and planting his camera. Such procedure was evidently new in Meissen. One old lady, who was scared nearly out of her wits by the suddenness of the attack, was persuaded to pose with her basket on her head and was vastly pleased with the experience (and the tip).

* * *

One of the regulation side trips from Dresden is that out to the Saxon Switzerland, with the Bastai as its chief point of interest. You take a morning train to a little town about sixteen miles down the Elbe,

and then get yourself ferried across the river in a boat that swings back and forth by the force of the current, held by a chain anchored in the middle of the river some thirty yards up stream. It is a most curious and primitive method of ferriage, and yet perfectly effective under the skillful management of the ferryman. Then for two hours the path leads upward through winding passes that thread their way between cliffs that tower upward to almost meet above, till at last the summit is reached at the Bastai, which is certainly worth the climb in the magnificence of the view up and down the river, and even as far as Bohemia. Two of the cliffs have been joined by a bridge that spans a chasm of many hundreds of feet and was constructed at government expense. After a hearty dinner at the little restaurant on the summit, the return is made through another set of defiles even more romantic than the first, past the Amstel fall and so to the river, the train and home. The name "Saxon Switzerland" is unfortunate, I think, for this district of Saxony can lay no claims to the great mountain heights of the real Switzerland. But I doubt if Switzerland or any other country can boast a region of more delightful ruggedness or more astonishing outlooks than one finds in this borderland of Saxony.

Dresden.

GLANCE AT THE GLOBE.

Trustees of University of Virginia meet and evolve some new plan of managing the institution.

Paul Belloni Du Chaillu, American explorer and author, who won world-wide fame, dies at St. Petersburg.

Irving M. Scott, "the man who built the Oregon," leading figure in business and political life of Pacific coast, is dead.

Madison, Wis.—The woman suffrage bill met its biennial death at the hands of the senate this evening by a vote of 15 to 12.

Brooklyn Eagle launches Grover Cleveland's fourth boom for presidency, claiming he is the only man who could beat Roosevelt.

Cholera increasing in Philippines with return of hot season: deaths at Manila average twenty weekly; Capt. Hartmann court martial ended.

Sluicing out has begun in the Klondike, and it is expected the output this year will be \$15,000,000, as compared with \$12,000,000 last year.

John D. Rockefeller has sent a check for \$10,000 to the officers of the Salvation Army in Cleveland to aid in the erection of a new \$90,000 citadel.

Pennsylvania rock miners, at Wilkesbarre mass meeting, declared they have not yet received 10 per cent wage increase awarded by national arbitrators.

Authorities at Saratoga say there shall be no gambling there this summer, and that effective measures will be taken to counteract Monte Carlo reputation.

Mushroom strikes in Chicago stopped by Federation of Labor, which voted to make its executive board mediator in labor disputes; laundry walkout not acted on.

Pope Leo visited by Emperor William of Germany, who was entertained with cardinals at luncheon given by German embassy; 200,000 persons watched his progress.

Authoritative statement of Russia's position declares that she is firmly decided on evacuating Manchuria and is anxious to open the door as wide as possible to American trade.

The city council of Toronto, Canada, is to adopt the anti-smoke ordinance now in force in Chicago, declaring it to be the best law on the subject in use in any American city.

Salonica explosions will result in Bulgarian-Turkish crisis; Sultan reported preparing an ultimatum and Russian ambassador threatening to land marines unless conditions quickly improve.

Because of acts of lawlessness by white caps in the vicinity of Bloomington, Ind., Governor Durbin has threatened to recommend that the University of Indiana be removed to another city.

Plant of the International Salt Company of South Chicago is destroyed by fire, three grain vessels, hoisting machinery and acres of docks also being consumed. The loss is placed at \$1,250,000.

CONTRIBUTED

WHAT IS THE BIBLE?

J. M. LOWE.

The Bible is a transcript of the life of man led on by a present God. Three suggestions:

1. This definition gives room for the human element. No book is so human as the Bible. It is full of human life, noble and ignoble. No book deals so frankly and fairly with human nature. It takes no pains to preserve a man's reputation, yet it expresses confidence in men in spite of faults and sins. David is a man after God's own heart, yet his gross sins are spoken to the world. "Solomon sinned by these things, yet there was no king in Israel like him." There is hope for man in "God's yet."

2. This definition recognizes the fact that revelation is progressive—led on by a present God. To look upon the Bible as "all of a piece," one part as much inspired as another, is to land one's self into the midst of difficulties. There are different if not conflicting conceptions of God in the Bible. These are easily accounted for by a growing revelation, but not otherwise. Inspiration does not lift the one inspired out of his environment, does not correct in an instant world-wide misconceptions. It turns his face in the right direction, puts the best interpretation upon conditions and instills the highest motive for action possible at the time. The growth of man from childhood, the development of a community from crude to complex conditions—these are apt and honest illustrations of that larger evolution which includes all things in its sweep through the ages. The finger of God is never more visible than in the growth of a child from infantile innocence and ignorance through many struggles to manhood's estate. Likewise has the race grown, and the things which once seemed favored of God have been discarded as knowledge of his will has grown. Personally I am thankful for this newer way of looking at things, in so far as it is an effort not to uncrown the Creator, but to understand him. I believe every man's intellectual and spiritual development is a valid witness to this great truth.

3. Neither is God excluded by this definition, but given his rightful place of pre-eminence and power. Under his supervision and by means of his own divine energy this universe has come to be what it is. God is "above all," but he is also "in all," immanent as well as transcendent. He is a present God. "He is not far from any one of us." "In him we live and move and have our being." The Bible is filled with God. "God was in Christ reconciling the world unto himself." He was likewise in the prophets before him and spoke through them and wrought through them to uplift his world. God does not withdraw himself apart and rule the world from without. He is in the world as the parent is in the family, identified with it, leading it by word and deed out into the great future.

The Bible is the greatest book in the world because it is a subjective world in itself. It is the home of the world's purest love and the world's truest devotion. It is the heart of intellectual and moral progress. The world can never sever itself from this storehouse of wisdom and inspiration without perishing.

THE BELIEFS OF THE JEWS "WHEN JESUS CAME."

H. LAWRENCE ATKINSON.

The life of the Jewish people in the time of our Lord was many sided. It found expression in numerous parties, both civic and religious, with manifold shades of belief. Most of these parties had their farther extending roots in the distant past. It is sometimes difficult to determine the exact period of the rise and the exact course of the history of each of these forms of belief. But we can catch the more characteristic features of the intense and variously expressed beliefs and hopes of that time.

The Pharisees (Separated), were the zealous but legalistic and literalistic religionists of that day. They insisted, as their name indicates, on the separation of the people of God from all the defilements of the heathen life about them. Every Jew believed himself defiled if he touched a Gentile. The supercilious Pharisee, however, believed himself defiled if he touched a non-Pharisaic Jew. The Scribes nearly all belonged to the Pharisees, though a few of them were Sadducees. They were the teachers of Israel, the leaders of the Pharisees and the most respected class in the land outside of Jerusalem.

The Pharisees are to be traced to the time of the Maccabean conflict, or rather arose out of the party that was first and foremost in the support of the Maccabean leaders. In some way not now well known out of the same group of people seems to have come the Essenes. These were a singular people who had many customs similar to Christian monks of Medieval times. They constituted one of the three most numerous Jewish sects and they must frequently have confronted Jesus and yet singularly enough, they are never mentioned in the New Testament. Both the Pharisees and the Essenes believed in man's moral responsibility, future rewards and punishments, and the existence of angels and spirits. The Pharisees believed in the resurrection of the body, the Essenes that "the body is corruptable and the matter of which it is composed is not lasting. But souls are immortal, and last forever, and, proceeding out of the most subtle ether are entangled in bodies as in prison cells. But when they are set free from the bonds of the flesh they rejoice and mount upwards."

The Sadducees are sometimes called the politico-priestly party. They, however, formed a social clique, rather than a political party or religious sect. Since the days of the priest-princes who ruled in Jerusalem after the return from the exile, they made up the Jewish aristocracy. They probably took their name from Zadok, the high-priest in the time of Solomon. In religion they held that God exercises no influence on human action and denied the resurrection of the body and said that the state must be run according to human diplomacy and that God has nothing to do with politics.

The common people followed the lead of the Pharisees—who constituted a fraternity—though afar off. Many of the people were doubtless too intent on work and gain to be very regardful of religious matters. Many were too simple-minded to follow the theories and ritualistic teaching of the Scribes and Pharisees, though they follow the directions of the Scribes and Rabbis in the main.

Although the religious life of the Jews centered ideally in the temple, it found its practical expression in the synagogue. The Pharisees were particularly insistent on the sanctity of the temple and the impor-

tance of its ritual, yet with the growing sense of the religious significance of the individual, as distinct from the nation, they led in acknowledging the practical need for a system of worship possible for the great majority of the people, who could at best visit Jerusalem but once or twice a year. The synagogue seems to have been a development of the exile, where there was no temple and no sacrifice. It gradually grew up as the characteristic institution of Judaism and centered in a reverence for the Tora or Law.

Every generation of the Hebrews looked for the dawning of the day which should realize the hopes inspired by the covenant in which God had chosen Israel for his own. This was the central message of the prophets. In the days just before John the Baptist, the faithful still believed and hoped that God would in his own good time raise them up an anointed one—a king. The songs of Zachariah and Mary and the thanksgiving of Simeon beautifully express this faith.

This conception is also found in the Psalms of Solomon written the first century before Christ. In this book the term Christ, for the Messiah, is used for the first time. In these Psalms, they look for a Son of David, yet his reign is to be remarkable for its purification of his own people and he is to conquer in the strength of the Spirit of God and by "the word of his mouth." Of apocalypses like Daniel, at least two have come down to us from the time just before the advent of Jesus. These are the so-called Book of Enoch and a fragment known as The Assumption of Moses.

These writings are of peculiar interest, because some of their sayings are strikingly similar to New Testament expressions. For example, compare Matt. 5:9: "Blessed are the peace makers," with Enoch 52:11: "Blessed is he who establishes peace," etc. Can the Master have read these books? Probably these expressions were a part of the thought of those times and so, naturally fell into the vocabulary of our Lord as also into that of the writers of these books. The beliefs of the age just preceding the time of the Master are especially interesting as portrayed in these books that have but so recently been given to us in English, not only because some of their sayings seem to be quoted in the New Testament, but because they enable us to enter into the environment of the disciples of Jesus and to appreciate the common Messianic hope of that time. We can understand what the Eleven meant when after the resurrection they asked, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1:6.) We are sure that all that came to the chosen people under the providential leadings of God, throughout all their checkered career was a part of that "fulness of time" into which Jesus the Christ came.

All lines of history converge in Christ. Semite, Hamite, Israelite, Greek and Roman all prepare the way for him. The Hebrew Scriptures with their completed hope; these Sacred Writings in a universal language; monotheism fully accepted by the Jews; the Jewish synagogue worship scattered everywhere; the Roman Empire creating a sense of race unity hitherto unknown; safety in travel; Hellenic ideas and Greek philosophy—all these constituted the rich soil into which the Master sowed the seed of truth and fertilized it with his own sacrifice. "In the fulness of time Jesus came" (Gal. 4:4).

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability,—that is an ideal as noble as it is difficult.—Edward Howard Griggs.

WILL GO WITH AMERICA.

P. J. RICE.

It is most gratifying to note the steadily growing interest in the work of evangelizing America. To our people this work is manifestly of primary importance. It is true that the world will go as America goes. It is not less true that America's future will be determined by the action or inaction of the forces of Christianity. What is the destiny of America—to the world? Let the churches answer. But the Christian religion, fettered by human creeds and bound by ecclesiastical rules, will never be able to win this country or any other to Christ. If the Gospel is to be run and be glorified, it must be free. In the providence of God, the Disciples of Christ have been commissioned to proclaim an unfettered message. The inevitable conclusion to which all this leads us would stagger even a brave heart if it were not for the promise accompanying the commission: "Lo I am with you always." In the strength of this promise, and with a burning sense of the importance of the divine plea to this and to all nations of the world, it is a sacred duty and the blessed privilege of every church of Christ and every believer in the land to rally to the support of Home Missions on the first Lord's day in May, and send a worthy offering to Brother Smith as soon thereafter as a draft can be secured. Let the offering be commensurate with the responsibility laid upon us.

HOME MISSIONS TO THE FRONT.

H. KING PENDLETON.

There probably never was a time when the Disciples were so intensely aroused to the importance of evangelizing America, and we believe this is the most hopeful sign that we could manifest. A farmer who would not cultivate his own land could scarcely be expected to cultivate his neighbor's farm.

The parents who are interested in the influence that surrounds their own home and makes the characters of their own children will scarcely be much concerned about family life among the Zulus. When sin which is paraded under our very eyes, does not arouse a spirit of loyalty which makes us do battle in the name of Christ to put down all rebellion to his rightful authority and establish his kingdom in our very midst, we are not very likely to win any great battles on foreign soil.

As a people we have been crying, "Home Missions to the Front." Has this been simply a meaningless noise that filled the throats of the people which expressed neither a real sentiment nor a fixed purpose, or do we intend to stay by this cry in a practical way? What does this cry mean? Is it simply that we should throw a little more energy into the Home Mission work, or does it mean that this work shall become supreme, that it shall stand first, that it shall have our largest gifts, our deepest sympathies, our most intense interest? This is what the cry means; is it what we mean when we utter it? How, then, shall we accomplish this? Shall we make this work large by reducing our contributions to Foreign Missions? God forbid. Let us not mend one duty with a patch torn from another. While we double the offering to Foreign Missions, let us teach the people that the offering to Home Missions should exceed all other offerings.

America is the field which the Lord has prepared for the planting of our plea, and in this soil it must become supreme or it can never hope for universal triumph.

Here in America are the people best prepared by education and the spirit of liberty to accept our plea.

It is no boasting to say that the United States contains more intelligent, thoughtful and earnest Christians than any other country on earth, and this being the case, it is not unreasonable to expect that with their energy and enthusiasm they will be the leading religious force in the world. Now, if we can thoroughly indoctrinate such people with the pure gospel and bring them to work along the lines of the Divine purpose and in harmony with the Will of God, they are certain to do great things for God. Therefore, we say, "Home Missions to the front to stay," meaning that this work should be prosecuted first and with more vigor than any other.

Let us then teach the people to do more for Home Missions than for any other work.

THE FOUNDATION OF THINGS.

R. MOFFETT.

Several years ago, when at Louisville, I saw on the river several old mud scows and one or two derricks, and a number of men who were dropping, one by one, large stones into the river. They seemed to be wasting precious time. Later, I saw a few piers rising above the water, and some months later a strong and beautiful bridge spanning the river, over which were passing passenger coaches and long and heavy freight trains. Everybody praised the bridge, and called it a beautiful and enduring structure. And yet that bridge rests on invisible foundations, skillfully laid deep down in the river bed, without which the bridge would have been impossible. So, also, that which makes character and success possible in life is the deep-laid, and often the invisible and unlauded foundation.

We rejoice in the success of Foreign Missions. Nothing calls forth more eloquent expressions of joy and praise than the power and success of the gospel of Christ in heathen lands. The raven changed to a dove, the lion to a lamb, the desert blossoming as a rose, the eyes of the blind made to see, the ears of the deaf made to hear, the tongue of the dumb made to sing. This is the prophetic vision that is being fulfilled in all the dark lands of the world. By the touching of but the hem of the Lord's garment, the nations are being healed. But, humanly speaking, the foundation of all this success has been laid by home missionaries, who, many times at their own charges, and nearly always meagerly supported, have gone to the schoolhouses and to the humble church buildings of the common people, and preached the gospel, made disciples, organized churches, and taught the children of God the "all things" commanded by the great King. From these churches have come the missionaries in foreign lands, and the offerings which sustain them there in their earnest and arduous labors.

Wipe out the churches which have been planted by self-sacrificing missionary effort at home, and we would have no missionaries abroad. It follows that, if we would increase the number of missionaries abroad, we must multiply the sources of supply by increasing the number of churches and missionaries at home. Moreover, if we would establish institutions of learning, and fit them to do the best work, we must increase the number of people who take an interest in their invaluable work. In fact, home missionary work is the foundation of the best success in everything that ministers to prosperity—temporal and spiritual, at home and abroad.

AMOS AND HIS TIMES.

I. J. CAHILL.

II. The Man.

In the professional sense Amos was no prophet. He belonged to no school of the prophets. He came from no circle where men were especially prepared for the office of religious teachers. He was among the herdmen of Tekoa and a dresser of sycamore trees. Twelve miles south from Jerusalem was Tekoa on a hill higher than any other in all the region. It was 4,000 feet above the Dead Sea, in the midst of a rugged and barren country. The life of its inhabitants must have been one of stern deprivation, of real hardship. Not without their joys and pleasures, yet it could not well have been a life of pleasure. Nature was seen there in her stern moods and yielded but a meager living to the dwellers there and that only by rigorous toil. If one can call to mind the primitive conditions and enforced simplicity of our mountain whites of the south it may be a helpful analogy in making vivid the conditions in and about Tekoa. Yet they were not out of touch with other conditions. Twelve miles north was Jerusalem; ten miles further was Bethel; seven miles further was Gilgal and another twenty miles beyond was Samaria, the capital of the ten tribes. Though the remotest of the points named it was only two days' journey from Tekoa. All these places had shrines. And they all had markets, and the wool growers of the south would of necessity have some acquaintance with life at these places. The great festivals would be also fairs for the disposal of produce. Not at all unnatural, though not the result of purely natural forces, was the attitude of the simple-hearted shepherd Amos to the rich and gaudy and luxurious and voluptuous and selfish life of Bethel. But it was a distinct divine call that took him to Bethel with his message of denunciation of the sins of that people. His powers of observation cultivated in the lonely and quiet life of a shepherd in the wilderness of Tekoa fitted him to see and to note all that went on about him on his visits to Bethel. And the austerity of his life at home that pandered so little to self and thus allowed so large a place to God was admirably suited to give him firm convictions of duty and righteousness and so to make him a fit vessel for carrying the treasure of God's message to his sinning brethren of the northern kingdom. The very metaphors and visions in which he clothes his message keep us continually reminded that we are listening to the shepherd of Tekoa. The lion and his prey, the basket of summer fruit, the wagon loaded with sheaves, the locusts, plowing, cattle-driving, and corn-winnowing all are brought before us in his message.

The Book of Amos may be divided into four sections:

III. The Message.

Prologue. Chap. I and II. An arraignment of the nations, including Israel.

I. Chapters III-VI.

1. III-IV. 3 Warning to ruling classes.
2. Same address continued to the people. IV. 4-13.
3. V. Second address. Lamentation, Reproof, Exhortation to true religion.
4. VI. Woes on the Luxurious, Self-confident and Proud.

II. Chapters VII-IX. 10.

1. VII. 1-9. Three versions. Locusts, Fire, Plumbline.
2. VII. 10-17. Expulsion of Amos.
3. VIII. Vision of summer fruit. Denunciation of Extortion, Self-indulgence and Superstition.

(Continued on page 564.)

BOOK REVIEWS

"That Printer of Udell's," by Harold Bell Wright. The Book Supply Company, Chicago. Price, \$1.50.

This very interesting story will be read by delighted thousands. The illustrations by John Clitheroe Gilbert are exceedingly striking and appropriate. Mr. Reynolds of the Book Supply Company has spared no expense in producing a first-class book from the material standpoint. This story of the Middle West grappled with the problems of practical and applied Christianity. It vindicates the manly type of true religion represented by Cameron. Dick and Uncle Bobbie, who held that a fellow's got to be a man before he can be much of a Christian. The social functions of the church and the sons of high society are graphically set forth. Cameron's death illustrates almost painfully the sacrificial element in Christianity and the printer's success should teach every reader that those who seek first God's kingdom and righteousness will succeed here as well as hereafter.

"The True Estimate of Life." By G. Campbell Morgan. Fleming H. Revell Company, Chicago, New York. 1903. Pp. 240. Price, 80 cents net.

This book seems to be a collection of sermons or lectures by Mr. Morgan, and like other works by him, his intense and unique personality is stamped upon every page of it. The chief value of the book to the masses of the reading public is, the intensely practical and devotional tone pervading it. To ministers the book will be especially helpful because it is in the front line of the great army of books which enthrone the Christ, and dignify the human will. Homiletically, every chapter in the book is excellent, and for this reason, if no other, preachers should read it. The subject matter of the book, however, excepting here and there a great passage, is not above the ordinary, and as "literature" the work cannot be called great. But for spiritual stimulus, and practical helpfulness, it is one of the best of the recent publications.

J. L. HILL.

"Two Heroes of Cathay." An Autobiography and a Sketch. Edited by Luella Miner. Fleming H. Revell Company, Chicago. Pp. 238. Price, \$1.00 net.

Here are two thrillingly interesting stories. Stories of real life under circumstances that try men's souls. They are the stories of two young Chinese Christians who, with daring, courage and heroic devotion, passed through the late Boxer war, and came out of the conflict with their lives, their faith and a more determined devotion to the cause of Christianity. The first 176 pages are devoted to the story of one Fay Chi Ho, a middle class Chinaman; and the remainder of the book, to the story of one Kung Hsiang Hsi, who is from a wealthy and aristocratic Chinese family. The story of Mr. Fay is told by himself and is the more real, complete and satisfactory. They both deal with one of the most tragic scenes of the nineteenth century, but the former at first hand.

If one wants a real picture of the Boxer horror let him read this little volume. He can hear the "sha!" "sha!" "kill the foreign devils" of the Boxers; and he can see the bones of the holiest of men and women bleaching in the sun. Here "truth is stranger than fiction" and fact more tragic than fancy. But one hardly knows which stirs him deepest, in these stories,

the brutality of the Boxer, the greed of the soldiers of the Christian powers or the injustice of our Chinese exclusion laws. These two heroes are now studying in Oberlin College. They have literally suffered the "loss of all things" "for the excellency of the knowledge" that will fit them to lift their own people into a Christian civilization. But now that they are here they find that the laws of this boasted civilization will not allow the like of them to earn a livelihood while studying the arts of that civilization. But the Lord will provide. The author's royalty on this book will be devoted to defraying their college expenses. This noble motive of the author added to the merits of the book, ought to secure for it a large reading. It is a book that will profit and deeply interest the young people of the church. Pastors will do a good service by calling the attention of their young people to it.

Dwellers in the Mist. The Hebrides in Fiction. By Norman Maclean. Pp. 284. Price, \$1.50.

We have in Norman Maclean a writer of a modern school of fiction of which Ian Maclaren is perhaps the most conspicuous. In "Dwellers in the Mist" our author has maintained in a very creditable manner the high standard which has been set. With a humor that is refined and delicate, mingled with a pathos which stirs the sensitive soul with deep emotions, he depicts the hardy life of the dwellers of the Hebrides. Their horizon is narrow and circumscribed, and they look upon life with serious eyes, intense with conviction. He throws a number of realistic pictures upon the canvas and reveals to us the soul of this simple folk.

William Macleod, a man of culture, deep spiritual insight, and of great power to move the hearts of men, ministered unto these sea-girt dwellers feeling that here was the call of duty. He told himself that he would not stay long, but ten years had now passed. He had visited the needy, tended the dying, helped the helpless, but all this counted for naught—his stern elder, whom he looked upon as a thorn in the flesh, suspected his orthodoxy. His love was stronger than his hate; he sometimes quoted poetry in the pulpit not found in the Holy Scriptures; he was not sound. They did not turn him out or ask him to resign; they just left him—left him with an empty church. The people for whom he toiled and whom he loved had forsaken him.

Our author supplements this touching bit of life with a number of sketches of intense human interest. There these people live, isolated and apart from the great centers of twentieth century life, scarcely aware of the mighty currents which are steadily bearing the race onward to its destined goal. The reading of these sketches will help to make our religion more real and vital, help to make us more kind and loving to one another. We shall await with interest any future work which shall come from this writer's facile pen.

AMOS AND HIS TIMES.

(Continued from page 563.)

4. IX. 1-10. Fifth vision of the Lord. Inevitable punishment of the wrong-doer.

Epilogue IX. 11-15. Promise of the restoration of tabernacle of David.

AT THE CHURCH

PRAYER MEETING.

SILAS JONES.

Hymns of the Church.

Topic May 13, Ps. 23; Ps. 46; Col. 3:16.

We all know the power of music. Elisha, the prophet, in an hour of perplexity, says: "Now bring me a minstrel; and it came to pass, when the man played, the hand of the Lord was upon him." According to the Greek myth, Orpheus with his lyre charmed the oaks, softened rocks, and melted the hearts of tigers, and when he sang in the reaches of Pluto, Tantalus forgot his thirst, the Furies shed tears, and Pluto consented to restore his wife. Wellington at Waterloo, when the Forty-second Highlanders wavered, commanded the pipers to play and instantly the clansmen rallied and stood like Gibraltar. The legions of Napoleon imbedded in the snowy Alps, discouraged and exhausted, were sinking. "Play the French Gloria," shouted their leader, and the Alps became molehills. The Sultan of the Turks decreed the death of 30,000 Persian prisoners. One of them stepped forward and played an air on his flute. "Play that again," commanded the Sultan. The man played. "Let that man go free," said the Sultan; "Let them all go free. Put not one of them to death."—F. D. Power in Christian Standard.

The Psalms are little used in the worship of some churches. The minister reads one occasionally at the beginning of the Sunday morning service. The words of the Twenty-third Psalm and perhaps a few others are familiar to the people. "The Book of Psalms is recognized as the perfection of lyric poetry. It may well be. The musical meditation which is the essence of lyrics can find no higher field than the devout spirit which at once raises itself to the service of God and overflows on the various sides of active life." Thus a well-known student of literature writes. If we accept his judgment as correct, we have two good reasons for making use of the Psalms in the worship of the church. Their perfection of literary form commends them to all who believe that beauty has a rightful place in the worship of God. But form is not enough, and the Psalms do not stop with form. "Lyric verse is the confident of the soul in all its moods; from pompous ritual and national paean down to the cry of a solitary soul in the dark, there is nothing that cannot find a record in the Book of Psalms." We cannot all sing, but we can all join in the reading of the Psalms, and inasmuch as in them are expressed the thoughts and feelings with which men ought to present themselves before God, they ought to be read when we meet for worship.

"Whatsoever is harmoniously composed delights in harmony; which makes me much distrust the symmetry of those heads which disclaim against all church music." So wrote Sir Thomas Browne. John Wesley did not want the devil to have all the good tunes.

From Shakespeare we have
"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affection dark as Erebus;
Let no such man be trusted."

The church needs the great hymn writer and the great musician. It is of first importance that we sing with the spirit and with the understanding. It is greatly to be desired that we respect the spirit of beauty in singing our hymns of faith and hope.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Lessons from Zaccheus.

Topic May 10, Luke 19:1-10.

There is much that is human and hence interesting in this story of Zaccheus. The narrative is delightfully simple and realistic. A single sentence tells us all we need to know of his history. There was a man named Zaccheus, which was the chief among the publicans, and he was rich." And then we are told several things that reveal the real character of the man.

"He sought to see Jesus, who he was; and could not for the press, because he was little of stature." There is a world of suggestiveness to me in that. "He sought to see Jesus." It is to any man's credit that he should seek to see Jesus. He is the One above all others worth seeing and knowing. Let nineteen centuries testify. The man that had a chance to see Jesus when he was on earth and didn't take the time and trouble to go where he was—missed the chance of a lifetime—of all the ages! We can understand that now, but there were multitudes then who did not realize the blessedness of his presence.

"I think when I read that sweet story of old,

When Jesus was here among men,

How he called little children as lambs to his fold—

I should like to have been with him then."

So we sang in the simplicity and sincerity of our childish hearts in the years ago. But some of us perchance have lost the longing of our youthful love, and cannot say, with the disciples of old: "Whom not having seen, we love."

O, dear young people, and disciples older grown, and weary and often faint, it is good to keep the old longings and loves and aspirations to see and to know Jesus, for he is the revelation of the Father. Perhaps there was something of curiosity in the desire of Zaccheus to see Jesus. It is well that we have a curiosity like that. Persons are the most interesting things in this world. Pity the soul so sordid as not to have a sympathetic interest in the great personages of the past and present. And who so supremely interesting as Jesus of Nazareth, of whom the people testified, "Never man spake like this man."

Zaccheus sought to see Jesus.

"Who He Was."

This is the supreme concern. Here the soul's curiosity is satisfied. To see Jesus, to know him, in the satisfaction and peace of our souls, is the chief thing. Anything short of this is spiritual short-sightedness, which can only mean loss of vision, of victory, of love and joy and peace in believing. But he could not see him for the crowd—"for the press." How many are like that! The crowd, the "good times," the press of social or professional or business forms and fashions, the fret and fuss and fatigue of it all, keep multitudes from seeing and knowing the Savior. What shall we do? Climb up! Climb up! Get up and out of the crowd, the press, the fret and fume and folly—get up

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THE QUIET HOUR CALENDAR

Thursday, May 7.

A beautiful thought requires a beautiful setting.

"Cross Words Can Never Die."

Not only pleasant things, but sad ones have their influence and are remembered. It is well to have this truth ever in mind and to act in view of it. "Kind words can never die," says the little song. When one heard that sung pleasantly he said sadly, "Cross words can never die." One is as true as the other. When we speak to another it would be well for us to ask our own hearts, "How will this be thought of by and by, when it is recalled in memory?" By our words, and by our deeds we are making memories for others that shall give pleasure or give pain in the coming days.

Friday, May 8.

A Weary World?

BY ADELE GLEASON.

This is a weary world, quoth I,

A weary, weary world!

But the sparrow sings,

And the butterfly wings,

And the clover grows,

And the lily blows—

All in this weary world.

This is a weary world, quoth I,

A weary, weary world!

But songs and stars

Pass prison bars;

And faith you'll meet,

And love you'll greet—

All in this weary world.

Saturday, May 9.

How to Have the Best.

In God's service the only gain is in accepting that which God chooses for us day by day. Whether it seems to be what we most shrink from or what we should welcome as most desirable, God's choice is sure to be best for us and in the end we shall find it so. God knows our need and he is ready to supply it. We are often mistaken as to what is best for us, but God never makes a mistake. If we realize this and act accordingly we do wisely. Any other course on our part is a mistake for which we shall surely suffer. As quaint George Herbert says:
"If thou do ill—the joy fades, not the pains.
If thou do well—the pain doth fade, the joy remains."

Sunday, May 10.

Not till we are ready to throw our very life's love into the troublesome little things can we be really faithful in that which is best and faithful also in much. Every day that dawns brings something to do which can never be done as well again.

JAMES REED.

Between the Sun and the Silence.

BY FRANK H. SWEET.

Between the sun and the silence, the work and the time for rest,

When the east is gray with shadow and light is leaving the west,

We take the thread of our weaving, the path where our feet have trod;

And we con a while ere leaving our work to the mercy of God.

Monday, May 11.

Making a Life.

Making a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives who have made very moderate or even scanty livings. Such was Goldsmith's village preacher, who was "passing rich on forty pounds a year." Such was the citizen of Germany and of the world who earned hardly three hundred dollars in any single year of his journey here—yet few men have ever had more out of life than Martin Luther. It behooves us, therefore, to consider how we may add to our making of a living the making of a life. So to make a living as to make also the capability of enjoying a living, of using a living after we have made it; so to make a living as to make also a character, a faith, a hope, a soul—this is to add to the making of our living the making of a life.

Tuesday, May 12.

Good resolutions are like vines, a mass of beauty when supported on a framework of good deeds, but very poor things when allowed to lie unheeded and untrained on the ground.

God's Love.

Oh, walk with God and thou shalt find

How he can cheer thy way,

And lead thee with a quiet mind

Into his perfect day.

His love shall cheer thee like the dew

That bathes the drooping flower;

That love is every morning new,

Nor fails at evening hour.

—Selected.

Wednesday, May 13.

Good habits are not made on birthdays, nor Christian character at the new year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.

MALTBIE D. BABCOCK.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.

HUGH BLACK.

CHRISTIAN ENDEAVOR.

(Continued from page 565.)

and out somehow—you must find a way up and out into severity, into the secret of his presence—or perish! O, my soul! And O my friends, no matter what happens or what the world may say, let us climb where we can see Jesus and where he can see us. And when he comes to us, as he will, let us make haste to come down and receive him joyfully. Let him abide in our house. "For the Son of man is come to seek and to save that which is lost." And we are lost without him!

Des Moines.—Clark Howell of the Atlanta Constitution addressed the Grant Club of Des Moines on "Grant's Life as a Peace Lesson." His remarks about the united nation and the right settlement of the state's right question met with instant applause, and his address was followed by the singing of "Dixie" by the audience. Mr. Howell argued that Grant was responsible for the Hampton Roads peace conference, to which he prompted Lincoln.

The Bible School

Lesson 7. Paul Before Felix. May 17.

Study vs. 10-27. Commit vs. 14-16. (Read 24:1-9.)

GOLDEN TEXT: Ps. 23:4. *I will fear no evil: for thou art with me.*

LESSON: Acts 24:10-16, 24-26.

AMERICAN REVISION.*

10 And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defense: 11 seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. 13 Neither can they prove to thee the things whereof they now accuse me. 14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. 16 Herein I also exercise myself to have a conscience void of offense toward God and men always.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

INTRODUCTION.

TIME—Summer of 57 A. D.

PLACE—Cæsarea on the coast of Palestine.

Lycias, the tribune, recognizing the seriousness of the plot against Paul, ordered a couple of centurions to have ready by nine o'clock that night a military force of eighty horsemen and two hundred soldiers with beasts of burden to take his prisoner safe through to Felix, the governor of the province. He sent along a letter giving a short account of the case, letting him know that Paul had been guilty of no serious offense worthy of death or imprisonment. That night they took him to Antipatris, a city at the foot of the Judean hills, founded by Herod the Great. On the next day the soldiers returned to Jerusalem, the horsemen accompanying him to Cæsarea. The old name of Cæsarea was Straton's Tower, but after Herod the Great had received it as a gift from Augustus he spent twelve years in building there a magnificent city. It contained splendid palaces, large buildings for holding the people, a theatre, a temple on raised ground, and an amphitheatre overlooking the sea. George Adam Smith says of it: "The gateway to Rome, the place was already a piece of Latin soil. The procurator had his seat in it, there was an Italian garrison, and on the great white temple that shone out over the harbor to the far seas stood two statues—of Augustus and Rome. It was heathendom in all its glory at the very door of the true religion! Yes, but the contrast might be reversed. It was justice and freedom in the most fanatical and turbulent province of the world."—Historical Geography of the Holy Land. In Jerusalem, the Holy City, they refused to give Paul a fair hearing, they lay in wait to kill him. In Cæsarea, less than sixty miles away, they heard him to the end of his plea and would have acquitted him if he had not appealed to Cæsar. Felix after a preliminary examination put off the full hearing of Paul until his accusers should come from Jerusalem, meanwhile having him kept, not in an ordinary prison, but in the palace. The man who was to sit in judgment upon this case was far from an ideal character. When he entered his office as governor of Judea, A. D. 53, he became enamoured of Drusilla, the beautiful daughter of Agrippa, then a married woman, and finally succeeded in separating her from her husband and making her his own wife. Tacitus says of him that with all cruelty and lust he exercised the right of kings with the disposition of a slave. "He supposed that he might perpetrate with impunity every kind of villany." Josephus charged him with causing the assassination of the high priest Jonathan, who had helped him to his position. He wished to free himself from a troublesome advisor. It is little wonder that he was terrified, when Paul reasoned on righteousness, self-control, and judgment to

come, in which the Roman as well as the Jew believed and said, "Go thy way for this time; and when I have a convenient season I will call thee unto me! Five days after Paul's arrival at Cæsarea, the high priest, Ananias, with some of the elders and a certain lawyer, Tertullus by name, appeared in court against him. After a little flattery for the judge the lawyer prefers the charges against the prisoner: 1. Paul is a pestilent fellow—that is, a man bringing destruction like a pestilence; (2) a mover of insurrections among all the Jews throughout the world; (3) a ringleader of the sect of the Nazarenes, a contemptuous name for Christians as followers of Jesus of Nazareth; (4) he tried to profane the temple—and the Jews sanction all that the lawyer says. Paul admits being a Christian, but denies the other three charges and calls upon his accusers, who were present when he was before the sanhedrin in Jerusalem, to name a single wrong of which he had been guilty. Felix saw that he was innocent, but continued his case, promising to decide it when Lysias came. The centurion in charge was ordered to treat Paul well and permit him to receive his friends. Felix kept him confined two years with hope of receiving a bribe, and to please the Jews left him in bonds when Festus became his successor as governor of Judea.

EXPOSITION.

1. Paul and Felix, 10-16.

10. *The governor.* The Roman procurator, Felix, whose residence was in Cæsarea, whither Paul had been taken from Jerusalem on the night of his escape from the assassins. A letter had been sent by the chief captain at Jerusalem to Felix, and an examination had already been held, at which the high priest, Ananias, and some of the elders, with a lawyer named Tertullus, were present. *Beckoned unto him.* When the lawyer had finished speaking the governor gave the Apostle the privilege of replying. *Many years.* In opening his address the Apostle compliments the governor upon his long and successful administration. This was customary in opening a plea, as will be seen by a similar example in the speech of Tertullus (v. 2).

11. *Take knowledge.* The governor knew enough of Jewish customs to understand the different points in the controversy before him. *Twelve days.* This was the time that had elapsed since the opening of the feast. Therefore no serious condition could have been caused in so short a time. *To worship.* The feast at which Paul had been present in Jerusalem gathered Jews from all the world. It was one of the three great annual feasts of the nations. This was the festival of Pentecost, to celebrate which Paul had hastened on his way from Macedonia (Acts 20-16).

12. *Neither in the temple.* The great meeting place of the Jewish people. Although Paul had been in the temple, he had not in any sense caused a disturbance. *Nor in the synagogues.* These were the common places of worship, where the apostles had been accustomed to use the opportunity afforded for preaching the Gospel of Christ. *Nor in the city.* In none of the popular places of assembly had Paul stirred up the crowd by any words against the national religion.

13. *Neither can they prove.* The charges which were made against Paul were groundless, and it was only by false accusation that they could give them the semblance of truthfulness.

14. *I confess.* There was one thing, however, which Paul had no wish to deny, and this was his Christian faith. *The Way.* This is an expression used very frequently in the New Testament, referring to a manner of life or form of belief; but in particular to the Christian religion. Many references to Christianity by this title may be found. *A sect.* That is, a heresy. A departure from the orthodox Judaism of the time, because Christianity did not rely upon the rites and ceremonies of the law, but upon faith in Christ. *Believing all things.* Paul does not deny the Old Testament, but claims that these Scriptures are the very basis of his faith, and that he is as good a Jew as his accusers. Christianity is the fulfillment of the law and prophets.

15. *Hope toward God.* Both the Jews and Christians believed in the resurrection, but the former only on the basis of the scanty references in the Old Testament, and of the Pharisaical teachings; the latter upon the firm foundation of the resurrection of Christ. *Both of the just and unjust.* All men are to give an account of their lives in the hereafter. In this belief the Apostle is at one with his accusers.

16. *Exercise myself.* The phrase is that of an athlete training for perfection of physical strength. So also character must be secured by training. *A conscience void of offense.* The conscience is not a safe guide unless it is educated to understand the will of God; but when so informed

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it is a monitor of good and a warning against evil. Paul seeks always to keep his conscience clear of any suggestion of evil.

2. Felix Before Paul, 24-26.

24. *Certain days.* Paul still further explained the events which led up to his present condition, and Felix deferred the hearing of the case until the chief captain who had sent Paul should arrive in Caesarea. Meantime Paul was kept in rather liberal imprisonment. In this manner several days passed. *Drusilla.* No doubt the fact that Felix's wife was a Jewess gave him a larger knowledge of the questions involved in Paul's examination, and made him desirous of hearing more from the lips of this remarkable man.

25. *Reasons of righteousness.* Paul in this address was no longer concerned with his own condition as prisoner, but spoke of the great verities of the faith he preached and its demand for the adjustment of man's life to the standards of the Kingdom of God. *Self control.* The balance and poise needed by a man who wishes to gain the character of the Christian and to be able to meet the demands of life. This includes temperance and every other disciplining virtue. *Judgment to come.* The Jewish doctrine of the future judgment upon all men was given new and larger meaning by Christianity. *Felix was terrified.* A Roman governor largely uninterested in matters of the moral life might well be alarmed when an earnest man like Paul spoke straight from the heart the great truths that men most need to know. *Go thy way.* He could not face the tribunal of which Paul was the commanding figure. Instead of being himself the judge, he recognized himself as the criminal. *A convenient season.* This was an adroit method of ending a scene that was too trying for a man of the careless life he had lived. That he ever called for the apostle is highly doubtful. Such men prefer other company than that of those who call them to righteousness.

26. *Hoped that money would be given.* The opportunities of a Roman governor to extort bribes from his prisoners were very great. Paul might have released himself at once if he had been willing or able to pay the price of liberty. *Communed with him.* The relations of Paul and Felix seem to have been friendly, though there is no hint that the governor ever opened the way again for a conversation upon the serious interests of life. He was only anxious to know whether Paul could afford to pay for his liberty. Soon after, he was relieved of the governorship in Judea, and Festus took his place, Paul meantime being left in prison without cause.

PRACTICAL APPLICATION.

Vs. 10-13. The strongest appeal is to law and facts. Paul knows that Felix, despite his immoral character, is familiar with the laws of the Empire, which he had for several years administered in the province of Judea; and that he knows somewhat of the facts concerning Jesus Christ and his gospel. (See verse 22.) He therefore demands that testimony be taken which shall establish his innocence. But such an appeal is ever a risky thing, when the judge is such as Felix. Whether his knowledge of the gospel came to him through the base channel of his Jewish wife, Drusilla, who was as shameless as she was beautiful, or through some true messenger of Christ, like Philip, whose home was in Caesarea, we know not. But knowing and doing were in that case, as so often to-day, divorced in human life, and the choice of sin by Felix, when he knew of righteousness, added to his guilt. How many are there to-day who know of "the way," and can talk wisely on religion, but whose lives are spent in sensual and selfish pursuits?

Vs. 14-16. Paul's confession is frank and honorable. According to the way which they call heresy, or sectarianism, he is proud to worship God. Yet he preaches nothing but what is found in the scriptures which they profess to honor. And the motive which urges him to his ministry is that which the heart of Israel has ever fondly cherished, namely, the resurrection from the dead. This reads like a passage from one of the fathers of our own movement. In appealing for the abandonment of sectarianism, and setting the example by discarding all human names and creeds, they were charged with forming another sect, the narrowest of them all. As of yore, they who honored only Israel's promised Messiah, and received the law of life from his lips, were accused of heresy. It has been our glory that we have ever appealed to "the law and the testimony," basing our plea for Christian unity upon the express words of the Lord and his apostles, and refusing to depart from their example, in declaring the conditions of salvation to a lost world. The truth we preach is that common truth which lies at the foundation of the Christian faith and life, and the rapid progress of the Christian world toward unity in evangelical teaching and practice is

due in no small measure to the fidelity with which we have sought to obey the divine will. That we have often failed to exemplify the Christian spirit is but to say that we are no more perfect than our fellow men, whose common weakness it is to fall short in the application of truth to daily living. Happy he who can say with Paul, "Herein do I exercise myself to have a conscience void of offense toward God and men always."

Vs. 24-26. What an interesting occasion, when we consider the preacher, the message and the audience. The preacher, a prisoner in chains, yet able to shake with his words the very throne of a Roman governor. The message, that of righteousness, temperance, and coming judgment. The audience, two royal favorites, the one an apostate Jewess, and the other a haughty and profligate Roman courtier. But these are viewed by Paul as merely sinners in need of the gospel, and he preaches to them as he would to the rabble. Happy the preacher who fears not to rebuke sin in high places, who strips the purple from the king as boldly as the rags from the beggar, and shows both alike their need of God's grace to redeem. The effect of the sermon is like that of countless appeals to-day. Every preacher can duplicate Paul's unhappy experience. The truth is plainly and earnestly proclaimed, its power felt in the souls of the hearers, who tremble under conviction,—and duty postponed till a convenient season! O, procrastination, thou thief of time,—yes, and of eternity, too! How many souls hast thou cheated of their birthright of salvation by thy false and blinding plea! To-morrow is the devil's time for doing right, to-day is the Lord's.

LESSON ILLUSTRATIONS.

Innocence Inviolable. Then the shepherds led the pilgrims to another place called Mt. Innocence, and there they saw a man clothed all in white, and two men, Prejudice and Ill-Will, constantly casting dirt upon him. Now, behold, the dirt whatsoever they cast at him would in a little time fall off again and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, "What means this?" The shepherd answered, "This man is named Godlyman and this garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing, but as you see, the dirt will not stick upon his clothes; so shall it be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence will break forth as the light, and their righteousness as the noonday. *Pilgrim's Progress.*

Conscience Supreme. The conscience takes no account of Power except as it is joined to Right, except as it has its ground in Right. The very business and functions of Conscience is to disclaim and repudiate any other, to say that it will serve no other. The Conscience in itself has no authority; its authority begins when it goes out of itself, its supremacy consists in its abdication of supremacy. *Frederick D. Maurice.*

Conscience Doth Make Cowards of Us All. While walking along Royal Avenue, Belfast, one day, a Christian worker noticed a peculiar looking man on the opposite side. From time to time he would jump a foot in the air, and scream out almost at the top of his voice "If I only had!" A friend who was present at the time and knew the man explained that he was a sea captain who had lost his vessel and fourteen men in a gale in the Irish Sea through some neglect. He had gone out of his mind in consequence. Although harmless, the vivid realization of the terrible scene seemed to blot out everything else from his mind, so that, wherever he went, he kept crying out, "If I only had!" Ah, if he had only done that which he neglected to do, he might have saved his vessel and his crew. What an illustration is this of the "weeping and gnashing of teeth" in the "outer darkness." As intensified memory brings back past opportunities, entreaties, exhortations, prayers, convictions, strivings, blessings, what must be the anguish of such hearts! Oh, the "If I only had" that burst from the lips of lost souls! *Christian Leader.*

Save Your Strength.

Begin life where you are.

Keep a cool head and cultivate poise.

Go to work earnestly and confidently.

Carefully look over what is to be done.

Do not be overcome by seeming mistakes.

Only weak people are cast down by apparent failure and blunders.

Sometimes our apparent mistakes help us along more than our seeming success.

Our SERIAL STORY

WALDTRAUT

Translated
from the German

SYNOPSIS OF PRECEDING INSTALLMENTS.

"Waldtraut" is a beautiful story translated from the German, showing the mental struggles of a young priest whose mother was burned at the stake because she was a follower of Wyckliffe, "the morning star of Reformation." Lady Gerlind is also a follower of Wyckliffe, but Lord Hinrich, her husband, is a cruel nobleman who spends his time in plundering.

Gita, the faithful housekeeper of Father Andreas, had a dream in which days of tears were shadowed forth. She was always deeply concerned for her former mistress, Lady Gerlind, who with her lord is anxious for a son to perpetuate the family name. Before the leaves fall again Gita is confident that, God permitting, a young knight will be born.

Hans Gerd's son, Caspar, returns with Gessa, his beautiful gypsy wife, that their first-born shall not be a gypsy, but shall be born on their own land and in their own house. Gessa longed for the old life, but for love of Caspar she contented herself and received the sacrament of baptism.

A few months later Widow Martha, the mid-wife whom they all feared, sent word to Father Andreas that a little girl had come to bless the home of Caspar and Gessa. The same night a messenger came from the castle saying that the lady had borne a son, but was very ill. Father Andreas hastened to her side, but could not tell when the death angel came.

The two children, Raimund and Waldtraut, are both taught by the priest and learn to love each other, but the cruel Lord Hinrich is determined that his supposed son shall marry another nobleman's daughter. He makes his son a squire and he prepares to send him away from home to grow up at the court, thinking that he will soon forget Waldtraut.

Four years passed by ere the young squire returned to his home again. He had become a state-y knight, but the prophecy that he would not return as he went away had proven false. There were many beautiful ladies at court, but none could make him forget Waldtraut. Lord Hinrich was greatly outraged and tried to persuade him to marry Catharine, the daughter of a knight. Failing in this he then pretended to give his consent, but demanded that Raimund should go in person and tell the knight. Father Andreas felt that back of this was some evil intention. Waldtraut pleaded with him not to go, fearing that misfortune would come to him, but he felt that he had no reason to refuse.

August 3, 1426.

Lord God, in thy mercy, overthrow, the deceit of men, and let us feel thy hand, that our faith in thee may not have been in vain! Midnight is passed, but I cannot rest; my trouble is great. It was early morn when the knight sent for me. I followed the servant. I was worried. Devilish scorn shone in the knight's eyes. He hardly looked like himself, although he always looked harsh and forbidding. We stood by the heavy oak table, and he began at once: "Father Andreas, you know what has happened since the squire's return. You know that the peasant's daughter has caused him to forget all duty toward his family. You know no persuasion, either stern or mild has availed. One means alone remains to expose the cause of his stubbornness and to show the truth—that is to prove Caspar's daughter is a witch."

A cry of terror escaped me. I had to lean against the table to keep from

falling. "A witch! She is an angel of purity and innocence!"

"There is no use in talking," he said, harshly. "The trial will prove everything."

"The trial?" I seemed not to have heard correctly.

"Yes, the trial. Father Dominican, who is here, is acquainted with such things, and has brought people of much higher rank to confess," and he laughed mockingly.

It seemed to me I was paralyzed, as if a precipice opened before me. I could not speak; the whole miserable, treacherous plan dawned upon me. This is why they wished to keep the squire away, and they had planned skillfully. Now they will try to force an admission from the girl, and it is as clear as day that if it did not cost her life, still the squire could not marry a disfigured wife.

Suddenly I was aroused by the knight's words, although they seemed to come from a great distance. "Your business is now to go to the girl and urge her to renounce her foolish love by a holy oath. If she will do so, then she is free, but if not—well, you know the Dominicans are familiar with the methods of the Inquisition."

I shuddered. Ah, well did I know them! But I also knew the girl's courage, and I knew that she would not give up the squire.

"I will go and speak with the maiden to-day."

"Go to her at once," he said, mockingly. "She is already in the dungeon. Why are you so pale? Not in the lowest dungeon, for I am a mild lord!" and again he laughed aloud.

"How long has she been here?" I asked, and wiped the cold sweat from my brow.

"Since last evening. We brought her here without any noise."

"Were you along?"

"No, but no harm was done her."

In a few minutes I stood in the prison. It was not far below ground, and through the small grated window the clear sunshine fell.

As I stepped in, Waldtraut rose from the stool upon which she had been sitting and came to me. Her eyes were tearless, and she said simply: "Father Andreas, it has come; what I feared has come. I did not know what kind of misfortune would, but it could not have been greater."

I laid my hand upon her head and said: "The Savior protect you, and graciously aid you."

"Do you believe he will?" she asked, and looked at me doubtfully.

"Yes, child; he will help. Perhaps not as we wish, but so that our souls will be saved."

"And my love?" she asked, tremulously.

"Ask help of God," I answered. "Ask him if your love for Raimund was greater than for the saints; if it did not take possession of your whole heart so that there was no room left for the Savior?"

"It is very great," she said, softly, and her pale face was inexpressibly sweet; "but it did not do that, Father Andreas. You may be reassured." After awhile she continued, with a slight shudder: "It was fearful last night when they came for me."

After some time she began again: "Father Andreas, what will they do to me?"

"Child, they have just sent me to persuade you to forswear your love, and with a holy oath promise to release the squire."

"And you?" she asked, and gazed at me in surprise.

"I cannot advise you; you must decide for yourself. But I must tell you that if you refuse—"

"Why do you stop, Father Andreas? I noticed the Dominican, and know what he will do, but I am not afraid." And her eyes shone with noble courage. "The night was very long, and I thought whether it would be best for the squire if I gave him up," she said, "but I could not decide. From our childhood we have been one, and we cannot be separated without

(Continued on next page.)

PRETTY CHEEKS.

A Food That Makes Girls Sweet to Look Upon.

The right food for young ladies is of the greatest importance to their looks, to say nothing of the health. Thin, sallow girls don't get the right food you may be absolutely certain. A Brooklyn girl says: "For a long time in spite of all I could do I was thin, skinny and nervous. My cheeks were so sunken my friends used to remark on how bad I looked. I couldn't seem to get strength from my food—meat, potatoes, bread, &c. So I tried various medicines without help.

"I often read about Grape-Nuts, but never tried the food until one day something impressed me that perhaps if I would eat Grape-Nuts for my nerves and brain I could digest and get the good of my food. So I started in. The food with cream was fascinating to my taste and I went in for it regularly twice a day.

"Well, I began to improve and now while on my third package I have changed so my friends congratulate me warmly, ask me what in the world I have taken, &c., &c. My cheeks are plump and rosy and I feel so strong and well. I sleep sound and it seems as though I couldn't get enough to eat. Thank you sincerely for making Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason for Grape-Nuts.

wounding and that always leaves a scar."

"Perhaps I should still advise you to give him up—for your own sake. They will be cruel to you to force you to admit where there is nothing to admit, and the truth will not avail."

"Never mind," she said, proudly. "They cannot find anything against me. I do not know where my courage comes from, now that I need it—but yes, I do know. God gives it to me, and I will triumph. If Raimund were here, I would depend on him; therefore, it is well that he is away. My help comes from heaven."

I was shamed by the heroic courage of the girl. My heart had longed for the squire, and she rejoiced in his absence, in order that her sole dependence should be on God.

"I know what they wish to accomplish, and they are skillful, but I trust that the saints will not grant them success. If it should turn out otherwise, Father Andreas, then I will give myself entirely into God's hands. You tell Raimund that I remained true to him, in spite of all. Then I have one more request. Be present at the trial; that will comfort and strengthen me. Please pray for me until we meet again."

August 4, 1426.

All is over—love, happiness and hope is gone. Waldtraut was led in; she was deadly pale, but her step was firm and her eyes shone with courage. Never did she look more like Lady Gerlind than at the moment when the effects of grief shone on her face. Peace, such as the Savior alone can give, beamed from her eyes.

My heart was filled with one cry to the Almighty that he might give her victory and shorten the pain of this trial. Finally I roused myself from my stupor, as the voice of the Dominican cried, louder than before: "Admit that you have used witches' arts to turn the squire's heart to you."

"I have already told you," the maiden answered, with noble pride, "that it is not true, and I am ready to swear it with an oath."

"Take another oath," said the Dominican. "Release the squire forever."

"Never," said Waldtraut firmly and calmly.

"Think it over until to-morrow; we will be merciful," interrupted Lord Hinrich.

"Your mercy is in vain," answered the accused. "It would be a sin to repay his love so badly."

"A sin!" shouted the Dominican. "She blasphemes the saints! What doubt can there be that she has dedicated herself to the devil? But as a confession is necessary for a condemnation, we will try other means."

In response to a gesture of the Dominican, the servant brought the thumbscrews and laid them on the table. The worst was coming! For a moment the maiden's lips trembled; then she stood as before. The servant busied himself at the table, and the

Dominican ordered her to swear as he had commanded. She only shook her head; then I saw her stretch out her hands to submit to the torture.

Just then there was a noise outside, and in the next instant the squire stood in our midst. "Waldtraut!" he exclaimed, as she looked sadly at him. He seized her hands and kissed them passionately.

"Raimund," Lord Hinrich said sternly, "I command you to leave this room."

The squire turned deathly pale, as he violently retorted: "No; I will not go—I cannot obey—not this time. What are you doing to the maiden?"

"Not much," replied the Dominican. "Only she must give you up."

The squire gazed at him as if he did not grasp the meaning of his words. He understood still less as he said: "Or you give her up! Then she will be set free; but we must be sure that the power of the devil is broken!"

The squire only shook his head; he did not yet understand what they were doing here. With a dazed expression he looked from one to the other. He almost seemed to have lost his mind, and heard not his father as the latter for the second time commanded him to leave. Then the Dominican rose and seized him; he was drawing his sword as his eyes fell on Waldtraut, upon whose hands the servants were fastening the thumbscrews. That was too much for him. With an almost superhuman effort he freed himself, and stepping to the girl's side he exclaimed: "I swear by all the saints that she is pure, and that I give up my love for her." Then he fell to the floor unconscious.

Every one excepting the Dominican was frightened; every one was mute, until the monk, with a devilish laugh, turned to Lord Hinrich and said: "The affair has come to a praiseworthy end; with but little trouble the desire of your heart has been obtained."

The knight cast a contemptuous glance at him, then rose and went to the unconscious boy.

Outside the dog began to bark, and a terrible tumult arose, but no one paid any heed. Waldtraut looked anxiously at the squire, who lay there like one dead. I bent over him. The furious ride in the heat, and the great excitement had been too much for him. I advised them to take him to his room. The knight was about to call Bastian, but I laid my hand on his arm and demanded: "What are you going to do to the maiden?"

"Let her go!" he exclaimed roughly; "go as far as her cursed feet will carry her. Oh, my poor boy!" and he gazed pitifully upon the deathly white face which the servant had lifted on his knees.

Then I turned to the maiden and said: "Waldtraut, let us go away from here."

She looked at me as if she could not understand; then she said softly:

"Father Andreas, will any harm be done him?"

"No," I answered, and took her hand, which was icy cold. Unhindered we went out, followed by the scornful gaze of the Dominican.

As the door closed behind us the girl stood still and said with trembling lips: "It is all over, Father Andreas."

"God's mercy still exists," I answered, and was about to say more when the tumult arose again. I stepped out to stop any harm. When the servants saw me, they shouted: "Your reverence, call off the dog. He will listen to you."

I looked to one side; there lay old Martha on the ground. She was badly hurt by the dog, and was whimpering and moaning. The angry beast stood with his forepaws on the old woman's breast, and she dared not move.

(To be concluded.)

We get much by beseeching; we get more by bestowing.

A true Christian is downright, upright, outright and all right.

They who pray for the Sun of Righteousness to shine upon them should not be found in shady places.

IN CONVENTION.

Teachers Learn Something Not in the Class Books.

A number of young women attending a teachers' convention at Oklahoma City some time ago learned a valuable lesson in hygiene through a sister teacher who says: "About a year ago I had my first attack of poor health and it seemed a terrible thing to me, for I had always been so well and strong. My stomach distressed me terribly; it seemed like it was raw, especially after breakfast, and it would burn and hurt me so I could not rest. I was soon convinced that it was caused by coffee drinking and at the request of a friend I gave up coffee and began to use Postum Coffee."

"The change in my condition was something marvelous. I had actually given up teaching because doctors were unable to help my stomach trouble, but since I quit coffee and used Postum my troubles have disappeared and I have gone to teaching again."

"Some time ago I attended a convention at Oklahoma City and determined to have Postum at my boarding house, where there were eight other teachers, four of them suffering from coffee sickness. My landlady did not make the Postum right, but I showed her how and we all found it delicious. We all drank it the rest of the time we were there and the young ladies in question felt much better and declared that their heads were much clearer for study and their general health much improved. I have their names if you care for them." Names furnished by Postum Co., Battle Creek, Mich.

Home and the Children

"We live in deeds, not years; in thoughts not breaths;
In feelings, not in figures on a dial.
We could count time by heart throbs.
He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest, lives the longest.
Life is but a means unto an end; that end,
Beginning, mean, and end, to all things—God.
The dead have all the glory of the world."—Anon.

To Our Readers.

We devote a page each issue to "Home and the Children," and wish to make it attractive and helpful. We respectfully request suggestions and contributions from our readers. Little poems of from ten to twenty lines, storyettes of from 100 to 300 words, essays of 100 words. If you enjoy reading and writing, help us to make this department "just as you would like it." Address all communications to Uncle Charlie, editor of Children's Page, care of Christian Century.

Truisms.

A long face does not make a Christian.

No one can love God and serve the devil.

This is a sad world for those who have no faith.

The religion of Christ is the religion of happiness and hopefulness.

Beauty is only skin deep, but honor and virtue are bred in the bone.

Two Kinds of Courage.

There are two kinds of courage—moral and physical. The boy or girl who is not afraid to do right in the face of all odds, may have more real courage than the boy who would risk his life to save a comrade from drowning.

The Ideal and the Real.

Gertrude—A girl very seldom marries her ideal.

Gwendolin—No, a man with money usually proposes first.

Make the World Better.

True greatness does not necessarily consist of ability to pile up money; to lift great weights, to be the swiftest runner or the best baseball player in the world. The "great" man or woman is he or she who accomplishes the greatest good. To save one soul from sin, to feed one hungry man, to cheer one discouraged mortal, to spread a little sunshine and make the world better are acts of "greatness." Great is one who can truthfully have written on his tombstone: "The world is better for his having lived."

Domestic Repartee.

Fond Mamma—You seem to appreciate Ethel's singing since she began to take lessons?

Stern Father—Yes; since she does less of it.

Mother's Surprise.

"Let us surprise mother to-day," said little Florence to her brother Herbert.

"In what way?" asked Herbert.

"You know mamma never goes to church Sunday mornings because she says she cannot go and at the same time 'slick up' the house and cook papa's dinner. Suppose we make mamma promise to go next Sunday. We can hurry home from Sunday school, and while she is at church we can get the dinner for her. Then when she comes home all she will have to do will be to sit down and eat. Don't you think that will be nice?"

When Mrs. Mayhew came home from church, she expected to have to hurry and cook the dinner and tire herself all out working over the kitchen range, and she was more than surprised when she found the children had tidied up the rooms and that the dinner, more than half prepared on Saturday, had been cooked and placed on the table.

"You don't know how much I appreciate your actions, children," said the mother. "I have longed for this privilege of going to church mornings. Only those who continually eat their own cooking day after day can appreciate how good a meal tastes that you don't have to cook. I am especially grateful, not so much because you did what you did, but because you did it to save me worry and care—and did it without being asked—that is the best of all."

It is the little things that go to make up life; little attentions; little kindnesses; and the world is made better, brighter and best for all.

M. C. H.

Reynold Ryerson—Miss Muchmon, are you interested in biology.

Miss Muchmor—Oh, yes; very much indeed. I would rather go shopping than to a picnic any time.

"I can't" never made a strong man, a brave man, nor a good man.

Oil Cure for Cancer.

No need of the knife or burning plaster, no need of pain or disfigurement, the Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Home Office, Dr. D. M. Bye Co., drawer 505, Indianapolis, Ind.

THE OLD CLOCK TINKER.

By C. Morris Butler.

"Uncle Paul," as everybody familiarly dubbed him, was a wandering clock and watch mender. He hobbled from village to village with the aid of a cane; it helped him in climbing the little hills of life; and over his shoulder he carried a delapidated grip containing the tools with which he earned his daily bread.

Uncle Paul, though old and poor-looking now, once had been handsome, and still bore many marks of refinement about him. The hard knocks of this world had placed a sad expression about his eyes and mouth, but the little children of the homes which he visited from year to year loved and respected the kind old man.

He told the little tots stories of his travels, as he sat mending the clocks and toys brought to him for repair. And his pockets seemed to be veritable storehouses for simple little knick-knacks of not much money value but of great worth in the eyes of the little ones to whom he gave them.

Each little child held a place in his big kind heart. There was one place in particular where the old clock tinker seemed to be more welcome than at the other homes. It was that of Martha Weltzie, a frail little woman who was struggling hard to raise a family of five, having lost her hus-

A DELIGHTFUL OCEAN VOYAGE AND A RESTFUL VACATION.

The splendid "Admiral" steamers of the United Fruit Company will take you from either Boston or Philadelphia, in four and a half days, away from the snows and chilling Northern winters to Jamaica, one of the most delightful of the many islands in the Caribbean Sea, situated in the midst of the Gulf Stream, which so tempers the air, and water of the ocean, that it is acknowledged to be "the ideal winter or summer resting place." The thermometer never ranges lower than 70 degrees or higher than 88 degrees. Owing to the peculiarity of the soil, and climate, fevers, fogs, malaria, flies, mosquitoes and venomous reptiles are almost unknown; but beautiful vegetation and a profusion of tropical fruits grow on every hand. A balmy, restful air by day and lovely, dreamy moonlit nights, good hotels and boarding houses at reasonable prices. Fine sea bathing, golf links and the smoothest, finest roads in America for riding, driving and bicycling. Steamship fare, including meals and berths, \$60.00 for round-trip tickets, good for six months. Apply to any railroad or steamship agency for tickets, berths or details, and write United Fruit Company, Passenger Department, Long Wharf, Boston, for "Tropical Holidays" or any further information in regard to Jamaica.

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band shortly after the advent of her youngest child, a delicate little creature named "Mattie" after her mother.

The lame Uncle Paul and invalid Mattie were boon companions. Martha Weitsie could ill afford to keep this poor old man, for she had no income save the little that her eldest son Frank earned, and the little sums she got for sewing and nursing the sick, together with the proceeds from a little garden of flowers she cultivated. But still she could not refuse the old man a shelter when he asked for it. He seemed to love her children, and they seemed to love him—he was returning to childhood on his way to the land of perpetual youth and happiness and the goal was in sight. So she denied herself necessities that he might be made comfortable.

Uncle Paul was an observing man; he could see what a struggle the little woman was having to feed and clothe and school her children, and he aided her all he could in keeping her home in repair, and in teaching little Mattie who was unable to go to school. Uncle Paul recognized that Mattie had musical talent, and in his rude way he attempted to cultivate it.

By the aid of the arm of an old guitar and a cigar box, with ingenuity and patience, he framed a little instrument for the girl to play upon. It answered its purpose, and Mattie was enabled to understand something about music. After the old man had given his charge an insight into the mysteries of books and the value of knowledge he took his departure for another trip through the country.

The clock tinker had made life brighter for this little invalid, just as the mother had made his life sweeter by a little kindness. Every good and perfect action has its reward. The

flowers and sunshine scattered in the old man's path, was multiplied many times in the improvement and happiness that Mattie derived from the old man's teachings.

The summer past, the red autumn leaves were falling when Paul visited his little friend again. But if Mattie had improved in health and knowledge, Uncle Paul had failed. It was apparent in every word and action that his days were numbered. Two bright red spots were in his cheeks; he coughed painfully, and the lines of sadness deepened in his face, and his step was slow and uncertain.

Three days after his return he asked his little pupil to write a letter for him to his nephew: "Say that I love him because he is my brother's son. Tell him that I have nothing to leave him by my old cane—it is heavy, but has helped me over many rough places, and I would leave it him as a memento. It is all I have. For memory's sake treasure it."

With tears streaming down her face she did as she was bade. A number of days passed and then a reply came. Paul was very low. The grains of sand were falling fast. Martha, the ministering angel was at his bedside. He read the reply:

"I want none of your trash; give it to some old tramp like yourself."

"I did so wish to be loved for myself alone," the old man sighed, "but never mind, my little Mattie, I will leave it to you when I am gone. I know at least that you won't despise a memento from your old Uncle Paul!"

"I shall keep it always!" sobbed the girl.

The next day a lawyer was sent for at the old man's request, and a will was drawn up leaving all the old clock tinker's worldly goods to little Mattie. As far as could be seen all that he had was the old cane and his kit of tools. These they did not despise, but rather cherished "for memory's sake."

The last words he said were: "You loved me for myself alone. Take your reward, my children; the old cane is hollow and in it you will find more than enough to recompense you for all your kindness to me! Farewell."

Thus the tide of kindness brought back the crust of bread.

Golden Wedding.—It will interest many scattered friends to know that Bro. and Sister Alexander Hale celebrated their golden wedding at their home here in Athens, Ill., May 1. Eleven of their twelve children, seventeen grandchildren and about 200 guests came to testify their affection. There were those in attendance from Chicago, Peoria, Decatur, Springfield and other places. It was a choice assemblage of worthy people, who sought to brighten the lovely evening of two noble lives. All but four of their fifty years have been spent in this community, and the people re-

joice to do them honor. They have been upright in business, faithful to the Lord and delightfully given to hospitality, as many a weary pilgrim can testify. Their children rise up to call them blessed and in turn repay their parents with their own upright lives. Their daughter, Miss Anna M. Hale, and their son, A. M. Hale, serve the church in a public way. Gilbert J. Ellis, Athens, Ill.

Additions Reported Last Week.—By baptisms, 1,677; by letters and statements and reclaimed, 86; from Methodists, 19; from Presbyterians, 5; from Baptists, 23; from United Brethren, 1; from Catholics, 2; unclassified, 58; total, 1,871; dedications, 9.—M. L. Buckley, Harrison, O.

W. H. Bagby reports five added at Phoenix, Arizona, by transfer of membership.

N. E. Cory, one of our tried and true preachers, reports five additions at Mt. Sterling, Ill. Hon. O. W. Stewart was there on April 19. The result is that whisky is voted out for the first time in fourteen years.

The receipts for Foreign Missions during the month of April amounted to \$30,092.08, or a gain over the corresponding month last year of \$10,787.74. The churches as churches gave \$20,186.51, a gain from this source of \$3,989.62. There was also a gain of thirty-five contributing churches. The gain in contributions from the churches for the first seven months of the year amounts to \$10,171.21. This is the largest gain that has been made from this source in many years. If the gain continues, there is no doubt about reaching the \$200,000 this year.

Peloubet's Notes.—Free for 1 new subscriber to the Christian Century at the one dollar rate.

Salesman Wanted.—Man of education, ability and good address, capable of earning big money. Reference required. Address Christian Century.

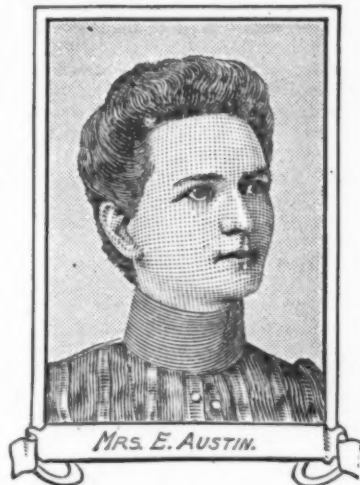
Preacher Wanted.—The Christian church of Earlington, Ky., is desirous of employing a preacher all of his time. A young married man preferred whose wife can assist in the work. Communicate with H. C. Bourland, Chr., Earlington, Ky.

For Sale.—An excellent country store in town of 500, doing \$13,000 yearly business, no delivering. Buildings of store and dwelling very nice, long lease, low rent, clearing \$1,500 yearly. Reason for selling, have good position offered in bank. E. S. Manes, Alliance, Ohio.

"Our Plea for Union," 75c. The Christian Century, \$1.50. Your subscription advanced one year and "Our Plea" free for two new subscriptions and two dollars.

THE CHRISTIAN CENTURYA WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY**The Christian Century Co.**

358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.**Subscriptions—**Are payable in advance and begin at any time.
Terms, \$1.50 a year. Arrearage rate after 90 days
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thousand words and should be in our office one
week previous to date of paper in which they are
to appear. News letters should be condensed as
much as possible. News items are solicited and
should be sent in promptly.**NOTES AND
PERSONALS**Less than one month until Chil-
dren's day!N. M. Ragland, Fayetteville, Ark.,
reports three additions, one by con-
version.J. W. Ball has changed his address
from Tekamah, Neb., to Dorchester,
Neb., where he is now at work.J. V. Combs reports 19 Confessions
in one night at Poplar Bluffs, Mo. He
begins at Houston, Texas, May 3.A gift of \$2,865 has recently been re-
ceived by the Christian Woman's
Board of Missions on the annuity plan.W. A. Rite is at Philadelphia, Mo.,
holding a meeting for the Home So-
ciety. Six additions to date. Good
interest.Charles Bloom, Scio, N. Y., reports
five by confession and four by letter
in a short meeting. C. C. Crawford
preached a few evenings.Austin Hunter is assisting G. M.
Anderson at the Fourth church, In-
dianapolis, Ind. Fifty-two additions
to date and meeting continues.The little congregation at Rath, In-
dia, having seven members, has sent
an offering of \$13.50 for the Burgess
Memorial building in Calcutta, India.The receipts of the Christian Wom-
an's Board of Missions for April were
\$18,829.64. This is the largest amount
of money received during the month
of April in any year since the organ-
ization of the society.Harry E. Tucker, Murphy'sboro, Ill.,
reports three additions, two by con-
fession. He has been invited by the
Presbyterian church to give an ad-
dress on "The End."The total gain in the receipts for
Foreign Missions to date is \$13,738.68.
A gain in the receipts from now till
September 30th of only \$7,937.64
will insure the \$200,000.Charles A. Finch, pastor of the First
church at Topeka, Kan., delivered the
address for the Odd Fellows. Thirty-
five additions, twenty-five by baptism,
during the month of April.Prof. W. H. Cord of the Mountain
mission school of the Christian Wom-
an's Board of Missions at Hazel Green,
Ky., reports a good meeting in pro-
gress with thirty-nine additions.The Foreign Society received an-
other gift on the Annuity Plan last
week. This makes the receipts from
this source by this society reach about
\$165,000 since it was first adopted.The Ohio Sunday schools gave the
largest amount of money, \$7,975. Illi-
nois was second with \$5,450, and In-
diana third, with \$4,634. It is a great
honor to any state to take the lead in
this noble enterprise.Every school should be making the
most careful and prayerful prepara-
tions for this annual festival. A
month is a very short time in which
to drill children for the exercises and
to work up a creditable offering.J. E. Davis, Stanberry, Mo., reports
two confessions recently, making four-
teen additions at regular services since
he located. This is one of the strong
churches of the state. L. L. Carpen-
ter is to dedicate their new building
May 31.The subject of the symposium in the
May Arena is "Mormonism and Poly-
gamy," which is discussed by the pres-
ident of the Mormon church, the presi-
dent of the Reorganized church, and
the general secretary of the National
Anti-Mormon Missionary Association,
John T. Bridwell.Last year Illinois led all the states
in the number of contributing Sunday
schools, there being 409 who remem-
bered the great work of Heathen Mis-
sions with a Children's Day Offering.
Indiana came next with 388, and Ohio
third with 371. Another notable fea-
ture was that in all three of these
states the number of contributing
schools exceeded the number of con-
tributing churches. This was true,
also of twenty-five other states.Since Children's Day was first ob-
served in 1881 our schools have given
\$464,037 for Foreign Missions. Great
good has been accomplished with their
offerings. Missionary homes and
schools and hospitals and chapels
have been erected, and many precious
souls have been won for Christ. And
yet all of our Sunday schools have
not contributed. Think what a con-
certed effort on our part would mean!
Shall we not endeavor to enlist every
member of every Sunday school this
coming Children's Day?**THOUSANDS HAVE KIDNEY TROU-
BLE AND NEVER SUSPECT IT.**An interesting letter to our readers
from Mrs. E. Austin of New York
city:New York City, Nov. 9, 1902.
A little over a year ago I was taken
with severe pains in my kidneys and
bladder. They continued to give me
trouble for over two months and I suf-
fered untold misery. I became weak,
emaciated and very much run down. I
had great difficulty in retaining my
urine, and was obliged to pass water
very often night and day. After I had
used a sample bottle of Dr. Kilmer's
Swamp-Root, which you so kindly sent
me on my request, I experienced great
relief. I immediately bought of my drug-
gist two large bottles and continued tak-
ing it regularly. I am pleased to say
that Swamp-Root cured me entirely. I
can now stand on my feet all day with-
out having any bad symptoms whatever.
I was in the Hospital in February last,
before I used Swamp-Root, and the doc-
tors examined my kidneys and said there
was no trouble there, but after hearing
so much about Dr. Kilmer's Swamp-Root,
and what it had done for other women,
I concluded to try it, with the result that
to-day I am well again.

Gratefully yours,

Mrs. E. Austin
MRS. E. AUSTIN,The mild and prompt effect of Dr.
Kilmer's Swamp-Root, the great kid-
ney, liver and bladder remedy, is soon
realized. It stands the highest for its
wonderful cures of the most distress-
ing cases. Recommended and taken
by physicians, used in hospitals and
endorsed by people of prominence
everywhere. To prove what Swamp-
Root will do for you a sample bottle
will be sent absolutely free, by mail,
also a book telling all about Swamp-
Root and its wonderful cures. Ad-
dress Dr. Kilmer & Co., Binghamton,
N. Y., and be sure to mention read-
ing this generous offer in The Chris-
tian Century.If you are already convinced that
Swamp-Root is what you need, you
can purchase the regular fifty-cent
and one-dollar size bottles at the drug
stores everywhere. Don't make any
mistake, but remember the name,
Swamp-Root, Dr. Kilmer's Swamp-
Root, and the address, Binghamton,
N. Y., on every bottle.

Helen E. Moses, corresponding secretary of the C. W. B. M. has just returned from a trip in Mexico, and writes: "I think you will be glad to know that ours is the most prosperous mission in that important city of Monterrey, although it is the youngest. There were additions every Sunday that I was there. Bro. Alderman writes me of four additions since my home coming. We have just had a special gift of \$5,000 on the annuity plan. Forty-six of our Mahoba, India, Orphanage girls have been received into the church.

Every school in our great brotherhood needs to observe Children's day this year. They need it because of the increase in attendance, in zeal and enthusiasm for every branch of good work that is brought about by a hearty observance of the day, and because of its educational properties. Above everything else, we need to educate our church of the future along missionary lines. We need to cultivate the missionary conscience and cultivation, as every florist knows, should begin with the tiniest seedling. If we wait till the plant or tree is full grown, it is difficult, sometimes even impossible, to bend it at will.

One of our cultured preachers writes: "The Home Missionary Number of the Christian Century is fine. Indeed, the front page was the finest I have seen anywhere." We have received many complimentary words on the Home Missionary Number. We are glad to know that many persons are closely watching the Christian Century. It is not only devoted to the exaltation of Christ and His divine Word, but it pleads for the union of all Christians that the world may believe God sent His Son to redeem us from sin, and unless the Christian Century advances the cause of missions, both home and foreign, it has no right to exist.

J. H. Smart, Waukegan, Ill., writes: "On last Lord's day I closed my work as pastor of the Winchester church and commence work with the church here next Lord's day. During my ministry of thirty-one months at Winchester there were 140 additions and 26 at other points, making 166 in all. The Winchester church is on its feet again and my successor ought to succeed. The church has advanced in all departments of its work. The other churches joined with us last Lord's day evening in a farewell union service. Then on Tuesday evening the church tendered us a pleasing farewell reception. We commence the work here hoping for great success.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from kidney and bladder disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

The Restoration of the Jews



THIS subject is ably and interestingly treated in the Illustrated Hebrew-Christian Quarterly called **THE PEOPLE, THE LAND AND THE BOOK**. The current number contains articles on "The Law and the Gospel," "The Ground of Jewish Opposition to Christ," "Eastern Problems and the Jews," "Palestine and her Jewish Colonies" with illustrations taken on the spot, verifying the words of Amos: "They shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them, said the Lord thy God" and many other important articles of great interest to students of prophecy by Hebrew and Christian scholars.

The People, The Land and the Book

keeps its readers well informed concerning the Zionist movement, in articles gathered from original sources. To readers of **THE CHRISTIAN CENTURY** the subscription will be \$1.00 with a miniature of the Holy Land as used by the Jews in the time of Christ, and now read from in the synagogue every Sabbath day. This color will be of great interest to all Sunday-school workers. The magazine has been very highly commended by religious and secular periodicals such as: The Churchman, Christian Herald, Religious Telescope, Sunday-School Journal, Journal and Messenger, Christian Work, Union Gospel News, Silver Cross, Brooklyn Eagle, Brooklyn Times, and Watchword and Truth. Sample copies 10 cents each.

Address **A. SCHAPIRO, Publisher,**
345 E. 3rd St., New York City.

CHICAGO DEPARTMENT

Christian Temple.—Evening adult service was begun at Christian Temple a week ago Sunday. The attendance was 225. Willis Brown is in charge of this work and it promises great things for the future.

Douglas Park.—A young lady made the confession last Lord's day at the morning service: The pastor is preaching a series of Sunday evening sermons on "What the Disciples of Christ Stand For in the Religious World." An unusually large number of new faces have been seen in our audiences of late.—C. L. W. 698 S. Turner Av.

Englewood.—Bro. Kindred, in two excellent sermons, broke to his people the word of life last Lord's day. He declares he knows what Paul meant when he said: "These hands have ministered." Like many others in the congregation, he has moved and now lives at 420 N. Normal parkway. . . . At the conclusion of last Wednesday evening's prayer meeting Capt. Fred Hagle of the Englewood Volunteers was received into the fellowship of this congregation. He desired to have a church home, a center to tie to in pointing the lost to safety and a place he could call his home when abroad at work. He further desired to be ordained as a Christian minister, after which he would leave almost immediately for Ft. Dodge, Iowa, where he would take charge of Hope All mission, a home for prisoners who are released from the penitentiary. He bears with him the blessings and prayers of many of God's people who know of his proficient labor of love here. . . . The orchestra under its leader, Miss Gertrude Hammond, which is to give a concert May 14, re-

hearsed at the church Friday evening. . . . Mrs. McCracken reviewed the Sunday school lesson in a masterly way, asking all to lay down their papers and close their eyes. She then vividly depicted the narrative of Paul's arrest and closed with the Golden Text, repeated with eyes open.
E. C. T.

Jackson Boulevard Church.—At the prayer meeting Wednesday evening the ordinance of baptism was administered. On Thursday evening a very enjoyable missionary social was held at the home of Sister Linney. . . . Sunday began with an enthusiastic Sunday school. The morning sermon was "A Plea for Union" and was one of Bro. Darsie's happiest efforts. Four persons took membership with us at this service. . . . We are expecting a spiritual feast on next Sunday evening, when Susie Rynhart is to speak to us. Come and hear her. . . . The subject of the evening sermon was "An Example of Loyalty." He said "no man liveth unto himself and no man dieth unto himself; and if he lives a selfish life it will return upon him." The sermon was an appeal for missions.

Bush Temple of Music.—Last Lord's day the Temple work again showed its prosperous condition. The house was well filled, the music up to its usual excellence and Dr. Hall's sermon and prelude brought forth many expressions of approval. The prelude, "What I Would Do With One Million Dollars," was specially interesting for opening up a view of what might be accomplished for Christ in this city with a large amount of consecrated wealth; and the sermon, "A Model Rich Man," contained thoughts along the same line. . . . Next Lord's day Dr. Hall will preach on "Three Classes of Church Members," with a prelude on "What Would Jesus Do?"
E. E. H.

Metropolitan.—We are devoutly thankful for the many encourage-

ments that have come to us during the past few weeks. Our work seems to be filled with the prophecies of full harvest, so characteristic of the springtime. . . . Our Lord's day services were well attended and exceedingly helpful to us all. Bro. Scoville's morning sermon on "What Do Ye More Than Others?" was a masterly defense of the church and its achievements as compared with other institutions. His evening address was eloquent with the Master's spirit of love, as he drew many helpful lessons from the text "Love Your Enemies." One young man was baptized and received into our fellowship in the morning service, and a noble woman united with us by statement in the evening. . . . The entire church is looking forward with great anticipation to the coming of Dr. Susie Rijnhart, who will address us at the People's Institute next Sunday morning at 10:30 o'clock. Our sister will relate her thrilling and perilous experiences in the heart of Thibet, where she was bereft of her child and husband, and wandered alone, so far as human friendship is concerned, until she found her way to safety. We hope many of our friends will avail themselves of this opportunity for hearing her.

Monroe Street.—Dinner was served in the dining-room of the church last Sunday to the officers, their families and others. There were about forty present. It was a quiet hour of Christian communion, a love feast in which the bonds of fellowship were strengthened. Appropriate remarks were made by the pastor and others, after which we sang "Blest Be the Ties That Bind," feeling that it was good to be here. The Official Board voted to have the dinner once a month. The day was one of encouragement and helpfulness. Eight accessions by letter and three confessions—heads of families.

Christian Melodies.

Fifty Copies of this excellent song book, containing 227 hymns, given as a premium for twenty subscriptions to the Christian Century (new and old) at the special price of \$1 each, or ten new subscriptions at the regular rate (\$1.50 each). Cash value, \$10.

Faith makes a heaven out of earth.

John H. Swift, Streator, Ill., reports six baptisms recently; eight since last report.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if one afflicted with rheumatism in any form, or with neuralgia, will send their address to him at 804-55 Winthrop building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

AN INCOME FOR LIFE.

THE most remarkable invention of the past century has just been perfected and patented by us in this country and in all foreign countries. A machine the size of a sewing machine, which makes **CORKS** out of old newspaper scraps and other waste paper. All kinds of waste and scrap paper can be made into corks. These Corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced as far superior to the old style of corks in every way. Each one of our machines will make over three hundred corks per minute. Corks can be made any size, color, or shape, and name or trade-mark can be stamped in the top of each cork as made. Our corks can be sold at one-tenth the price of regular corks, which are rapidly advancing in price, owing to the scarcity of cork bark, but we can get even higher prices, as **OUR CORKS ARE BETTER**. We have contracts for millions of our corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this company to those having a little money to invest at **\$1.00 PER SHARE**. Within 60 days the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth \$100.00 per share, as by our patents we absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life, as this Company will earn millions of dollars per year. **We can have no competitor, as we own all patents.** Only a limited amount of this stock is offered, and over thirty thousand dollars worth was subscribed for in our own city the first day it was offered. Not over \$50.00 will be sold to any one person in a locality, as we wish to scatter this stock over the country in order to make a national introduction of our corks at once. Send for our booklet and bank reference, also sample of the corks, stating how much of the stock you wish to subscribe for, and we will reserve the stock until you can investigate us, then if you do not want it you need not take it. You can subscribe for as few or as many shares as you please up to \$500.00. **This is the opportunity of a life-time.**

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PREFERRED STOCK, 75c PER SHARE

Only 150,000 Shares left.
50,000 now offered at 75c, in five equal monthly payments of 20% each. Last 100,000 will be sold at \$1.00 per share or over.

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GEO. B. McMANAMON,

1411-46 WILLIAMSON BLDG., CLEVELAND, OHIO

William Woods' College Commencement.—The preachers and friends of the college throughout the state and beyond are cordially invited to attend these exercises. The year has been most prosperous, and we hope to have the pleasure of making some announcements that will create great enthusiasm. The college is especially to be congratulated on securing a lecture by Hon. Champ Clark on "The Bible's Literary Value." Address and delivery of diplomas by Levi Marshall, Hannibal, Mo.—J. B. Jones, President.

Palestine, Illinois, April 28.—We are glad to report progress along all lines. Our new parsonage has been completed at a cost of \$1,500.00, all paid for but about \$500.00. Bro. David Francis of Sullivan, Ind., held a meeting for us recently which was a great blessing to our church. The house was crowded at nearly every service, and many were turned away for want of room. There were twenty-eight additions. Besides being an eloquent and scholarly preacher, Bro. Francis is an exceptionally able teacher of the Word. His Bible institute during the afternoon hours was in many respects the best and most profitable feature of the meeting.—W. A. Curtis, Pastor.

Interlinear New Testament

Complete in One Volume.

It has the King James version in the margins, also foot-notes of the various readings of Tregelles, Tischendorf, Alford and other Greek Scholars. Contains also a fine

Greek-English New Testament Lexicon

Cloth, \$4.00; Divinity Circuit, \$6.00.

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Any preacher or S. S. Supt. sending us a club of five new subscribers to The Christian Century with five dollars in cash will receive this valuable book as a premium. (Cloth binding.)

Literature of All Nations.

Ten large volumes finely illustrated. Thousands of sets have sold for twenty dollars a set. De Luxe sets, thirty dollars. Our price, \$8.00 a set. Given free for ten new subscribers to The Christian Century at one dollar each.

Correspondence

Have lately assisted in a series of meetings at Litchfield, continuing 18 days and resulting in 15 additions, nine of which were by obedience. The outcome would have been larger, but for the fact that their indefatigable pastor, C. D. Purlee, had gathered in some sixty since the dedication of their new house last September. It is a live church and has a splendid opportunity. E. O. Sharp, Carlinville, Ill.

The twenty-first biennial convention of the Society of Christian Endeavor will be held at Denver July 9-13, 1903. Denver sends greeting and extends a most cordial invitation to Endeavorers and their friends. The committee having the program in charge have assured us that it will be the best ever prepared for a Christian Endeavor convention. The ablest Christian Endeavor speakers, both home and foreign talent, will appear. The Western Passenger Association has made the following rates: From Chicago to St. Paul and Minneapolis, \$25.00. All lines east of Chicago will make a rate of one fare to Chicago. Entertainment will be at the regulate rate. A large poster, unique and attractive, will soon be ready for distribution. Sent free upon application to Mr. F. Peyton, Woolston, 509 Temple court, Denver, Colo.

In view of the facts: (1) that Winnipeg is the metropolis of Western Canada; (2) that it is bound to be a much larger city than it now is; (3) that a great inrush of settlers is now setting towards this country, and that it is therefore important to establish apostolic Christianity here without delay; and (4) that many sons and daughters of Disciples from the east and south will doubtless find their homes here (two families have come to us during February), we feel that we can appeal with assurance to the brethren in older Canada and the United States for aid putting the cause of Christ on a firm footing in this growing city of the West. Two thousand dollars is needed to finish paying for an excellent property which has been recently purchased. Alex. McMillan, pastor; W. H. H. Graham, treasurer, box 377, Winnipeg, Man.

WE WANT TO SEND

Free and prepaid, to any reader of The Christian Century a small bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures Indigestion, Constipation, Kidney, Bladder and Prostate, to stay cured.

Write now to Vernal Remedy Company, 62 Seneca St., Buffalo, N. Y.

This remedy for sale by all leading druggists.

ALMARIAN

Cures Stomach, Kidney and Bladder Diseases.

These two wonderful mineral waters are owned and the exclusive use retained by The Alma Springs Sanitarium, Alma, Mich. There is no remedial institution in America offering equal advantages. The resident and consulting staff are physicians of national reputation; men in whom the utmost confidence can be placed. Physicians who know how to care for ill people and cure them if they can be cured. The special equipment of remedial electrical appliances, Swedish movements, vibrators, oscillators, etc., is complete and as good as can be procured. The bath rooms are furnished with solid porcelain tubs. The attendants are skilled experts, and every treatment is under the direction of the physicians. The building is provided with every convenience; the management is liberal; the surroundings homelike and cheerful. In a word, if you are ill go at once to the ALMA SPRINGS SANITARIUM, ALMA, MICH., where Health and New Life await you.

ALMA-BROMO

NATURE'S BROMIDE
Cures Constipation, Rheumatism, Skin, Liver and Nervous Diseases.

BOYS WANTED!

The Christian Century wants a bright boy in every church to sell this paper during the vacation months. School will close soon, and we will help our boys earn sufficient money to buy such things as a boy wants.

OUR PLAN IS THIS:

WE will send you free of cost five or more copies of The Christian Century which you may sell among your friends and neighbors at the rate of five cents a copy, and tell them you would like to bring them the paper in it is way from week to week, allowing them to stop it when they please. It will be easy for you to get up a run of 10 or 20 papers, which will amount to 50c or \$1.00 a week. Of this amount you may keep three-fifths as your profit. We will furnish you sufficient papers free of cost to start you and enable you to try the plan. We pay the postage and run all the risk. How can you make money more easily? After you have sold the papers send us two cents for each paper you sell. Give papers you do not sell each week to some good old person you know.

THE CHRISTIAN CENTURY CO., 358 Dearborn St., Chicago, Ill.

Bellaire, Ohio.—The Updike-Adams meeting here closed last Lord's day with 108 different persons having come forward—just about 100 actual additions to this congregation—76 on confession and baptism. This is a remarkable result when one considers that 200 additions had been made in the six months just preceding; 218 baptisms here since I came in September. About \$1,000 for missions, counting in personal offerings known of, and there is not a rich man among us. "Home missions to the front" is our work just now. Twice as much as usual has been raised, probably, for local work. Sumner T. Martin.

Special Telegram.—Closed at Second church to-night, Terre Haute, Ind.; L. B. Barbre, pastor; fifty-five additions, mostly adults; debt \$400 raised; hundred fifty dollars for improvements; future assured; splendid victory; great rejoicing. Legg and Kendall.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-Washer business. In the past three months I have made \$200.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the MOORE CITY DISH-WASHER CO., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

Our "Plea for Union and the Present Crisis," by Dr. Herbert L. Willett. This book is a careful inquiry into the position of the Disciples of Christ and is worth the reading. Price, 75 cents.

The Initiative in New England.

A meeting has been held in Brockton by J. H. Hardin. The meeting will long be remembered for the inspiring words as well as the sound truths which Brother Hardin knows so well how to give. Many of his sermons were confined to putting our plea rightly before the people, and so uplifting us, until we felt as never before our position in the Kingdom of our Lord and Master.

At the church on Lord's day evening, March 22, Mrs. Staples was immersed into Christ and the Lord's day following, her husband took the same step, both uniting with the local church.

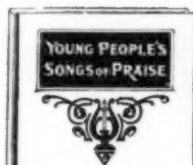
Among others who united were Mr. and Mrs. Maxim.

Bro. Hardin being an old campaigner and one who can read human nature well was of much help to us like the Apostles of old in setting things in order. The church has unanimously called Bro. Horn from the West to become the pastor commencing July 1st.

In the meantime Bro. Frank L. Jewett will fill the pulpit and do such pastoral work as is possible while taking his course at Harvard. A. B.

TO THE BROTHERHOOD.

The Prayer Meeting Committee appointed by the Omaha Convention to prepare a set of Topics for 1904 having begun its work and desiring to prepare the best topics possible, hereby asks all who feel an interest in this important work and who may have suggestions to make concerning it, whether of specific topics or of general lines along which the topics should run, or of anything calculated to make for the betterment of the



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BY IRA D. SANKEY.

A Remedy for Epilepsy.

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood, and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none, the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire.

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Topics for 1904, to send them in at once. The committee hopes to present a schedule at the Detroit convention that will command the favor of our entire brotherhood and be used by all our prayer meetings. Brethren, feel free to write to any member of our committee and do so without delay. Very truly,

George Darsie, Frankfort, Ky.

A. M. Harvout, Cincinnati, O.

J. H. Mohorter, Boston, Mass.

John L. Brandt, St. Louis, Mo.

F. J. Stinson, Cedar Rapids, Ia.

J. E. Lynn, Springfield, Ill.

Morton L. Rose, Tacoma, Wash.

Prayer Meeting Committee for 1904.

New England.

The readers of the Century may be interested in what the Disciples of Christ are doing in the land of the "Yankee."

James Small recently held a meeting with J. M. Van Horn and the church in Worcester, Mass., that was not small. Twenty-five additions by baptism and several since the meeting closed are the results.

J. H. Hardin is the realization of our desires and the answer to our prayers for an evangelist.

He began in Brockton, the "shore town," March 1. He made a fine impression on the church and city and made several additions to the church. Many heard him who never heard one of our preachers before. He addressed the Y. M. C. A. and spoke in the Methodist ministers' meeting. This is not so much a reaping field as a sowing field.

The church in Boston recently held a two weeks' meeting. The first week we "federated" in a "Lenten meeting." Much is made of Lent here, and we think it wise to row with the tide in going our way, Christianward. The result of this union effort was an increased mutual respect and a better understanding of each other's position. While planning for this meeting the question was raised as to how the invitation of the Gospel should be given. I suggested the Apostolic method of procedure and then pointed it out. It was kindly received and approved by nearly everyone. We have gained decidedly by this meeting. We are much better understood.

Following this meeting we held one of our own for one week. J. H. Hardin did the preaching, and won our hearts by his splendid sermons and Christian spirit. He was faithful to the Gospel without displaying the spirit of a partisan. Our verdict is that he is the kind of an evangelist New England needs. The meeting resulted in seven additions by baptism and one by letter. We all felt confident that we could have had a fine meeting, if we could have continued. Bro. Hardin had to go to another engagement.

J. H. Mohorter.

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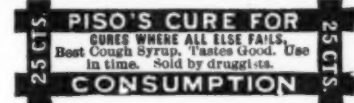
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An Appeal to Our Friends.

That there exists among the Jews great prejudice as well as astounding ignorance concerning the truths of Christianity cannot be denied. On the other hand, multitudes of Christian ministers and laymen seem utterly blind to the truths of St. Paul's statement: "God has not cast away his people whom he foreknew."

The misconceptions and misunderstandings of both Jews and Christians as to their mutual relation serve to strengthen and to build still higher the "wall of partition" separating them. Alike from synagogue, from pulpit, from the Sunday school platform, these fatal errors are magnified and reiterated.

We are seeking, in our humble way, through the columns of *The People, the Land and the Book* to place these matters in their true light, striving at the same time to do justice to both Jew and Gentile.

Will you not, my dear friend, who are in sympathy with our endeavor, manifest your interest in a practical manner by subscribing for copies of the *Quarterly* to be sent to Rabbis? We have the names of several hundred and their addresses as given in the "Jewish Year Book." If you wish copies to be sent to ministers, will you please state what denomination, that we may select the names from the "Denominational Year-Books"?

That there may be no misapprehension of our motive, we will send the names of such recipients to the donors.

Address, B. A. M. Schapiro,
345 East Third Street, New York City.

Cleveland and Vicinity.

In a recent good meeting at Chagrin Falls, in which Pastor Butchart was assisted by Vernon Stauffer of Cincinnati, six were added to the church.

H. L. Atkinson held a meeting with his home church in Geneva, which resulted in 43 additions to the church, 29 by baptism. . . . There have been baptisms and additions otherwise in recent weeks at Euclid avenue, Dunham avenue, Glenville and Perry churches, and the work in these fields is reported prosperous along all lines. . . . George F. Crites has recently taken the pastorate at Perry.

Special interest and gratifying prosperity in Sunday school work is reported in the Euclid Avenue, Dunham Avenue, West Madison Avenue, Perry and Collinwood churches. Euclid Avenue Sunday school has secured and will use a fine stereopticon in review work. Dunham Avenue uses an "On time card" system and it works finely. West Madison Avenue has secured good results from the Red and Blue contest. . . . The First church in Akron, of which J. G. Slayter is pastor, had Decision day in church and Sunday school, when sixty persons united with the church. Most of these were adults and a goodly

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CHRISTIAN CENTURY

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proportion from the Pastor's Bible class. . . . Bro. George S. Barsom of Cairo, Egypt, has been giving some very inspiring addresses recently in Cleveland churches on missionary work in Mohammedan lands. He is himself a converted Mohammedan and now a most earnest Christian. He is engaged in business, but speaks for Christ wherever the opportunity offers. . . . The Cleveland ministers' meeting has recently enjoyed addresses from Mrs. Neal McLeod on mission work in Jamaica, George S. Barsom on mission work in Mohammedan lands and G. A. Bellamy of the Hiram House Social Settlement on "The Relation of the Church to Social Questions." . . . A committee has been appointed to arrange for a "Cleveland and Vicinity" delegation to our national convention in Detroit next October. It is hoped to make the delegation a notable one in numbers and enthusiasm. M. B. Ryan.
111 Columbia Ave.

New York Notes.

We of the Empire state think that New York is one of the greatest home mission fields in the United States. There are more people unreached by the plea for primitive Christianity in New York than in any two other states of the Union. The East is the strategic field for the Disciples of Christ. The Home society has stood by our work here loyally and the brethren throughout the state ought to respond with a large offering for home missions the first Lord's day in May. . . . The Troy church burned their \$4,000 mortgage Sunday, the 12th. May such welcome bonfires increase. . . . The church at Tonawanda, where E. O. Tilburn is pastor, celebrated their fiftieth anniversary recently. Tonawanda is the mother church of Buffalo, Niagara Falls and North Tonawanda. The neighboring ministers were present and spoke in encouraging terms. Letters from former pastors, one of thirty

years ago and another of twenty-five, carried many of the venerable ones back to the days of their youth. The anniversary offering amounted to \$400 in cash and pledges. The prospects for the future appear bright. . . . Richmond Avenue, Buffalo, one of the strongest churches in the state, has called Bro. Raphael Miller of Throopsville to be their pastor. Bro. Miller is a strong preacher and an untiring worker. He was formerly pastor at Wellsville and then located at Throopsville while taking graduate work in Auburn Theological seminary. . . . The church at East Aurora is planning for a new building. C. T. Fredenberg is pastor. East Aurora is where the Haven's home, now belonging to the National Benevolent association, is situated. We should have a strong church there. . . . J. J. Tisdall of Forest Avenue, Buffalo, reports a short meeting, with eight additions following their re-dedication, and all departments of church in good working order. . . . The brethren of New York appreciate the splendid Easter New York number of the *Christian Century*. Bro. Lichtenberger of Lenox Avenue, New York, is to be commended for the amount of work he has done to make this number a success. This bright, enterprising paper ought to find its way into many homes. . . . Wilmer E. Monroe, the new pastor at
(Continued on page 580.)

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The Selection of the Select

Watertown, is in a meeting for the state board at Richland, where R. C. Smith ministers. . . . The churches at North Tonawanda are showing a splendid feeling of unity, where they have all united in a great union evangelistic effort, with E. E. Davidson as evangelist. Mr. Davidson is a Methodist, but his evangelistic methods are very simple. . . . The Jefferson Street church, Buffalo, where J. M. Rudy ministers, has just closed a meeting with home forces. There were some twenty additions. Stephen J. Corey, Cor. Sec'y.

Rochester, N. Y.

MOUNTAIN MISSION OF C. W. B. M.

W. H. Cord.

Some Forward Steps for Hazel Green Academy.

In the past no doubt we have done well, and some may say, "Let us be satisfied with well done and let well enough alone." But where in all history, either by precept or successful example, are we taught to disregard ideals and let "well enough alone?"

Let us set up our ideals—the ideal—and strive earnestly to reach them. To move along certain well-worn and well-used lines will not bring us to our much coveted goal. There must of necessity be some forward steps, easily and readily perceptible.

We have Pearre Hall furnishing us

room from recitations, a beautiful chapel and many other rooms, but these are not all. A home for "pupils from a distance" is one of the things most needed; upon it much of future progress and success depends. A school like ours without such a home for its students is in a worse plight than a church congregation without a church home.

The time is now when certain Industrial features should be made a part of our school work. Many worthy young men and women, boys and girls, have not the means for obtaining an education and unless something is done, they must be content to move as before or lose much valuable time. Many need to be taught a useful trade or art, and that to labor with the hand is just as honorable and necessary as to labor with the brain alone, and further, that hand and brain are inseparable to accomplish the best—the one is the complement of the other.

A manual training department with four branches might be inaugurated at no great cost, viz.:

A broom factory. The machinery necessary to start such a plant would cost about one hundred and twenty-five dollars. The lands adjacent Hazel Green and vicinity would produce most excellent broom corn, which many farmers may be induced to raise. There are nearby mills where the handles for brooms can be turned.

Some eight or ten boys might thus be taught a useful trade, become skilled, and at the same time "make their way through school," and be the means of turning some revenue to the institution.

A printery. A good jobbing outfit is now installed in Pearre Hall. There is a great demand throughout the country for many kinds of printing which such an office can do. Several boys could learn this useful art and at the same time earn "their way through school." In a short time the printery could be made a source of revenue for the school and thus help others.

The same can be said about a brick and tile plant and a poultry yard.

In these four branches of an Industrial Department we see the possibility of helping many worthy indigent boys and girls to acquire an education by their own labors, of teaching many useful trades and occupations; of several sources of revenue to the institution, thus enabling us to broaden and extend our means for greater usefulness in this chosen field.

Now, how can this department be established? It will take money. Are there not some who see these greater possibilities and who will make this department a reality? We know of no other effort that would bring surer or better returns.

Let us agitate, agitate and agitate until the coveted thing is acquired.

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